THE 'SHARADA-PEETHA' RESEARCH SERIES

A Series of Publications on Researches in Indology

Founded by Dr. R. K. Kaw, M. A., Ph.D.

Issued for the first time on 26th Jan. 1959,
the ninth REPUBLIC DAY of Indian Union.

VOL. V

Buddha Jayanti Number

(Issued on 7th Buddhist Council)

Sharada Peetha

विश्व-शान्ति :

नित्यं शिवं शान्तिसुखं वृणीष्व

(Choose the pleasure of everlasting tranquility and peace)

SHARADA PEETHA RESEARCH CENTRE, KARAN - NAGAR,
SRINAGAR - KASHMIR
INDIA

1971

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General Editor	*Dr. R. K. KAW*
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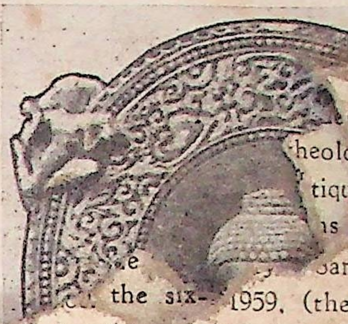
DEDICATED

TO

DR. S. RADHAKRISHNAN

(*Philosopher and the World Teacher*)

EX—PRESIDENT OF INDIA.



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... the six... 1959, (the Ninth Republic Day of Indian

con..., and the first issue of its Research Series was issued the same day. A Department of Post-Graduate Studies and Research in Sanskrit was started in the Centre, in the year 1964, to conduct M. A. Classes (in Sanskrit) and to guide Ph. D. Studies (in Indology). This year (in 1971) a new wing (Department) has been set up in the Centre, called SHARADA PEETHA INTERNATIONAL UNIVERSITY BOARD OF INDOLOGICAL STUDIES. A great need was felt for setting up an international University (for studies in Indology) in India and it is our State that is leading to fulfil this desideratum, and our Institution, viz. Sharada Peetha International University, is the first of its kind. The University in fact aims at producing very highly qualified persons of missionary spirit to propagate and dessiminate the great culture and learning of our country (namely, Indology) all over the globe and broadcast its message of peace, universal brotherhood and the five great principles of *Panchashīla* (which originated from the fourth Buddhist Council held in Kashmir, in the Kushan rule). In this University arrangements are made for conducting Studies for the degree of M. IND. (*Master of Indology*). The class is open to Graduates (Arts or Science) of any recognised University of the world. The University will also conduct and guide, and enco...rage re... to be carried on by scholars (M. A.'s Second class, in sp... in the various domains of Indology, and to award ... IND. (*Doctor of Indology*) to the deserving scholars ... The Rules and Regulations relating to ... published in this paper for general in...

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Lord Buddha ...evil tend
With praying ...
What mystic rapture ...
Immutable and Ultima...
What peace, unravished ...
Annihilate from the world

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and Muslim thoughts. In this Series are published articles an... search papers, prepared by the scholars of the Centre, on different subjects within the purview of Indology.

World Buddhist Conference:

It is well known that during the reign of Kanishka, some time in the first century A. D., the fourth Buddhist Council was held in Kashmir. It is also known from the Tibetan, Indian and Chinese records that the Buddhist canon was engraved on copper plates and deposited here in a Stupa, especially constructed for the purpose. Since then, many archaeologists of the world tried to locate and unearth these copper plates, but with no success. Besides Kundalavana near Harwan, other sites have been pointed out at Ahan, Buddhabal and certain other places and fresh light can be thrown about the exact place, where these plates are possibly deposited. As such, it has been decided to call a conference of the world scholars for holding deliberations on the subject, which is going to be held here in the last week of this month (July, 1971), under the auspices of this Centre. It is hoped that many scholars of the world (invited) will attend the Conference and participate in its deliberations. The Conference will meet for the first day ... Dr. R. K... ...dnesday, the 28th July, 71, and will close on 31st July. The ... Conference will be published in the next issue of th...

... K. KAW

...rof. S. L Pandita, M...

Detials of the Kanishka's Coun... Principal P. N. Razdan, ...ly from descriptions of Tibetan, Chinese a... Shri D. N. Shastri, Head ... of this assembly, like those of t... Prof. B. N. Kalla, M. A, M ...nts and the details are obviously l...

King Kanishka, confused by th... or schools, asked his Buddhi...

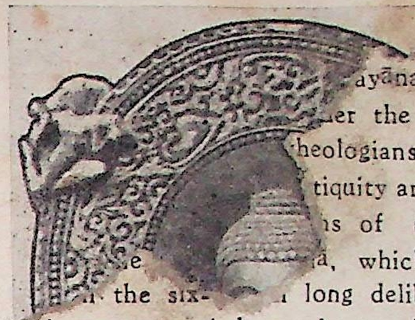
DEDICATED

TO

...S. RADHAKRISHNAN

(...pher and the World Teacher)

EX—PRESIDENT OF INDIA



... Kashmi... ...ayāna school assemble... ...er the leadership of Vasumit... ...heologians examined the sacred ...tiquity and prepared huge commen... ...s of the canon. The works so ...e ...a, which still exists in Chinese ... the six-... long deliberations were completed, com...entaries were copied on sheets of copper, which were de-...osited in a stupa built for this purpose.

Different suggestions have come up from certain quarters, just published in some papers, with regard to the possible sites, where the copper plates (in question) might be deposited ; but, it may be stated, nothing concrete has come out of all these suggestions. The matter is awaiting investigation and deliberations by the participants of the forthcoming conference of scholars.

SPR Series Vol. V :

This issue of the Series is being ear-marked as a special "*Buddha Jayanti*" Number in honour of the forthcoming World Buddhist Conference to be held here in this month. It was in the sixth century B. C. that the world saw the light coming from India, from that perfect embodiment of knowledge (*jñāna*), whose heart overflowed with boundless compassion and kindness (*karuṇa*) for living beings, on seeing that all life was essentially fraught with misery and pain. Being moved by the spectacles of human misery to seek a remedy for men's ills, at the age of 29, he boldly left not only the luxuries of the Shākya kingd..., but also renounced his pleasant home, and devoted himself ...urse of six years' rigorous austerities and penance; at ...ed enlightenment, while he was sitting in *dhyāna āsan*...der the sacred bo-tree near Gayā, dispelling th...norance and conquering *Māra*, the Spirit of E... ...cies of the man's inner mind. It was afte... ...vil tendencies and the conquest of his ... ...e truth which he taught to the ... ...hism was embraced by all the ... ...e from the lofty Himalayas

(... Comorin
IST CO Siam, Malaya, Java a ENTS
Mangolia, Korea, China
the ... a great cultural force almost
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Buddhist Council, who first sent ... ... Cover Page II
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in foreign lands. A pupil of Ti...
of Ashoka) who is said to have ...rs Progress).
texts to Ceylon.

The seventh Buddhist Council :

A few weeks after the Buddha's *mahāparinirvāṇa* (decease) (cir 483 B. C), the First Buddhist Council was held at Rājagṛha to establish the canon of the *Vinaya*, the Discipline of the Order. After about a century, the Second Buddhist Council was held at Vaishali to do away with a controversy on certain points of the *Vinaya*, which had then arisen. The Third Buddhist Council was summoned by Ashoka the Great at Patliputra (circa 249 B. C.), in which about one thousand monks participated. Its object was to compile a canon of the Doctrine of the Elders (*Sthaviravāda*). There were twenty schools of Hinayāna, as mentioned by Vasumitra. The Fourth Buddhist Council was held in the first or second century A. D. in Kundalavana (or Kanzalavana) in Kashmir. It was convened by King Kanishka to reconsider and compile the tenets of the *Sarvāstivāda*. Vasumitra, a great Buddhist scholar, was elected as *Pradhāna* of the council. The Council settled many religious disputes and collected Buddhist relics and literature. The decisions of the Council were engraved on copper plates and deposited underground. For the last two decades, archaeologists are in search of these plates. This Council gave a great impetus to the Buddhist doctrines of Mahāyāna school and the faith was introduced into Tibet, China and Kores, and also into Japan in 559 A. D. (Ms. by Hassnain). The fifth splendid Assembly of Buddhists was organised by King Harsha at Kanauj in 643 A D., to honour Hieun Tsang, th... ...nown Chinese pilgrim to India. The sixth Buddhist Council wa... Conferen... Prime Minister U Nu of Burma at Rangoon, held in 1954-56 ...dita, ... 2500th anniversary of the Buddha's *Parinirvāna*. The ... Razdan, ...ly from ... be convened here in this month will, therefore, be ...stri, Head ... M. A, M... ...nts

Sharada Peetha Research Centre,
Karan-nagar, Srinagar (Kmr), Indi...
10th May (*Purnima, Buddha Jayanti*...
Issued on Ist July, 1971.

...KRISHNAN
(*...he World Teacher*)
...NT OF INDIA·

Lord Buddha, Apostle of Peace *(Śānti)*, Truth & Non-violence *(Satya and Ahimsā)*, Sitting in *dhyāna asana* prior to his delivering his First Sermon. Stone, Gupta, Sarnath, 5th century A. D.

Lord Buddha, on they lotus—throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Im[illegible]table and Ultimate?
What peace, unravished of our ken,
Annihilate from the world of men?

H [illegible]

NT OF INDIA

SHARADA-PEETHA RESEARCH CENTRE

(Its Inception in 1959 and Objects)

Dr. R. K. Kaw's address to the meeting of scholars on the eve of setting up Sharada Peetha Research Centre at Srinagar, (in 1959)

Hon'ble Sirs and Gentlemen,

It is a happy day today that we the lovers of Indian culture, meet here to bring into existence or re-existance "Sharada Vidaya Peetha", a Research Centre, to uphold the learned traditions of this ancient seat of learning.

The need of establishing a Vidya-peetha (Research centre) on a public level and carrying on the programme of publications of its Research Series has already been explained in our letter of invitation sent to all of you present here. If permitted I may read a few lines from the letter as well as from the first issue of the Sharada-Peetha Research Series.

Some of you might question, 'when there already exist a Govt. "Cultural Academy" and a "Research Department" in the State what is the need of another Research institution ?' This I would efly explain as follows :—

Cultural Academy is devoted to produce literary works of 'ar interest, on various subjects, Arts dramas, short stories, ges, etc., I mean, such works which interest a common man. appeared to me that it is not interested in advanced research ning for which Kashmir was known in ancient times.

Kashr Research Department, I have noticed that for somsonally I have worked on several drawn to researches of popular.y of Kashmir, Agriculture through instance, for some years it was anskrit (belonging to the 5th Centry A. D.,) iools. As for the resear against man and nature, and several other and limited funds has ben volumes of my work lying unpublished besid manuscripts, and talog on Agricultural collected by me of ions like Hassans

History. Panchastavi Commentry, etc. It has not been possible for the two departments, with their limited staff and limited grants, to engage scholars on honourarium basis or on scholarships to get them carry on advanced researches and studies and publish their results in the shape of books, periodicals etc. The two departments have indeed their own programme of work which they are bound to carry according to the wishes and instructions of the Government. In a Public Institute there are no such barriers. Especially the proposed institute will devote exclusively to advanced researches and investigations in the various domains of knowledge within the purview of Indian culture, and bring out the results of these researches in a series of publications. It will be observed that in some cities of India, there are Government as well as public Research institutions working side by side, where numerous scholars are engaged in research work. In Bombay we have, Bharatiya Vidya-Bhavan (founded by Shree K. M. Munshi) where the publication of the voluminous History and Culture of Indian People is carried on. There are also Bombay Branch of Asiatic Society and Coma Oriental Institute, Bombay, In Poona we have two Research institutions. Bhandarker Oriental Research Institute and the Deccan College of Post-Graduate and Research Institute. In Madras we have Government Oriental Manuscript Section of the University, Kuppuswami Research Institute, and the Adyar Oriental Research Branch; and so on. So it does not matter if there exist a cultural Academy and a Research Department, besides the Sharada Peetha Research Centre.

I want to explain to you another point. When this venture was started 3 or 4 months ago, my approach was one way, being a Sanskrit scholar, I based my results (for publication) from Sanskrit sources only. But while coming back to Kashmir after my long absence from here, last year, I had an opportunity of coming into contact with a learned friend of mine, Mirza Kamal Uddin Sahib. He drew my attention to Sufism, the philo[illegible]y of the holy Quran and asked me [illegible] subject connected with this sy[illegible] to devote myself to the study [illegible] Su[illegible] [illegible]d works and articles in [illegible] a close similarity betwee[illegible] [illegible]icularly Kashmirian Philo[illegible] known

Shaivism). This resemblance between the two systems revealed to me that Islamic culture and Hindu culture are not, in the least, different from one another. Upanishads of India or the holy Quran teach the same fundamentals of human culture. In respect of the philosophical ideas I have noticed certain points of similarity. It is possible that either the Islamic culture has influenced the Hindu culture or the *vice versa.* The former view is upheld by Dr Tarachand, the Indian Ambassador, in his thesis, Influence of Islam on Indian Culture, (published in Indian Press, Allahabad, 1936). But from my cursory investigations I hold a different view. I find that philosophy was learnt by Greeks from Indians in Alexander's time as 'the Greeks themselves supposed their early teachers to have imbibed wisdom at the eastern fount'. In Greece, there arose a Neo-Platonic School of Philosophy which incorporated the tenets of Vedanta philosophy, and it was in Seria that Neo-Platonic Philosophy was translated into Arabic. When Sufi movement emerged from Islam in Arab, the early Sufis incorporated philosophical ideas from Greek Philosophy from Serian translations. The matter requires full investigations from original works in Arabic and Persian. I wish I could be myself learned in Arabic and Persian. My studies would have given me a host of evidences to prove that all cultures are ultimately one culture and that is human culture. Thus I got an inspiration for a two-way approach in my investigations, from Sanskrit sources as well as from Persian and Arabic sources We need translating into English a number of available source books, like Hassan's history of Kashmir, Tarikhi Kabiri Kashmir, etc. (which are in Persian) which are mines of information. They will not serve much useful purpose untill they are translated.

No attention has so far been paid to this need. We are anxious that translations of these important works are undertaken side by side with other works. We are also anxious to find relevent ideas from Rumi, Nizami, Hafiz Shirazi and others.

Personally I have worked on several subjects, viz. Pratyabhijna philosophy of Kashmir, Agriculture through the ages, Buddhgosas's work in Sanskrit (belonging to the 5th Centry A. D.,) history of Kashmiri's struggle against man and nature, and several other subjects I have got eleven volumes of my work lying unpublished besides 25 manuscripts /Science on Agricultural collected by ... me of which are very

valuable which should be published and translated. It is intended that all these works are edited and published in piecemeal in the Research Series of the centre. It will interest you to learn that Agricultural Science in India is as old as Kautilya's time, the 3rd cent. B. C., whereas it is a new thing in the West having started hardly a hundred years back. We have indeed set out on our new literary expeditions in unexplored domains of study in order to discover new coasts of knowledge.

I believe, there must also be a large number of research works, like mine, lying unpublished with other scholars in Kashmir. Those are also required to be published.

Dr. R. K. Kaw's address
To the meeting of professors of Sanskrit, held on Saturday, the 11th July, 1964.

My dear learned friends,

It is a pleasure to welcome you gathered here to think together about a serious desideratum that has occured in the promotion of Sanskrit scholarship, in the valley, as you know.

I would just give you in brief the cause of this desideratum and the enterprise that we should now enter upon conjointly to fulfil it, as I am sure you will be in full sympathy and support for the noble cause, viz upholding the learned traditions of this ancient land, Sharada-vidya-peeth, (Seat of learning.)

In 1951, I was selected by the Govt. of India for salvage of information on the art and Science of Agriculture (Krisi-sastra) as could be possible by a search and study of the ancient Sanskrit literature published, and unpublished manuscripts on the subject. In this connection, I was deputed by the Govt. to go on tours all over the country, for search of manuscripts and had the privilege

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of carrying on my explorations in the various Oriental Research Institutes I was really surprised how much work was being done in these institutes on Sanskrit literature and Indian Culture.

Kashmir is also credited to have had a remarkable share in the pursuit of explorations and study of ancient literature. I have given in my paper, Sharada Peetha Research Series, I, a brief history of Oriental Research in Kashmir State and what voluminous work has been produced by the Kashmir Research Deptt. during the last about a century or so, since its inception in 1857, the very first year of the reign of Maharaja Ranvir Singh. In our state, the Dogra rulers were the first to recognise the immense cultural value of our ancient Sanskrit literature They were not only keenly devoted to the search and collection of old manuscripts, but also for their study and publication. Fortunately much of the valley's literary treasure has been saved from exinction by the Dogra rulers and foreign scholars for which we cannot but be too grateful to them.

Though so much is done in the past for the revival of our ancient knowledge and culture but much has not yet been done by scholars for the elucidation of history, philosophy, poetry and literature produced in Kashmir. The literature on scientific subjects, like Astronomy, Mathematics, Agriculture, etc, is almost unexplored and a virgin field. Similarly there are many other branches of learning which afford very great scope for the patient student. There is enough for exploration, research and publication.

Since Independence, serious attempts were made by the Govt. to extend educational facilities by increasing a number of schools and colleges, and setting up many vocational institutions, like Medical, Engineering and technical colleges and the university post-graduate Departments, and liberal grants were being provided every year for expansion of learning in the State, yet the Department of Oriental Research in the state does not seem to have attracted as much attention of the Govt., for its expansion as it deserves. Government of India is keenly devoted to extension of research institutions all over the country for which the funds are being provided liberally especially for research in Sanskrit learning. The Kashmir Research Department is indeed in need of reorientation with a view to restore the normal progress in its work of exploration and research. I have been feel-

ing long since that Kashmir is handicaped at present for its research activity.

Feeling this desideratum I took an initiative, in 1958, of drawing the attention of some prominent members of the Gandhi Memorial College Managing Committee, to the need of establishing a public research Institution with a view to restore the impetus for research activity in the state. I suggested them to take upon themselves the task of setting up a Research centre, like Bhandarkar Oriental Research Institute, Poona, or any other such Institute, in the said college, The learned members agreed to the proposal of creating a post-graduate and reseach classes in sanskrit in their college and asked me to prepare and submit a workable scheme in this connection, I prepared the scheme which provided (1) to turn out new batches of Research workers and scholars from the College by opening M. A. and Ph. D. classes in Sanskrit and Indology; (2) To conduct and guide researches into ancient literature of Kashmir in all the subjects within the purview of Sanskrit literature and Indology, by engaging and maintaining scholars and research students, full-time and otherwise, for the purpose, on suitable allowances, scholarships and honoraria, and (3) to publish rare manuscripts after proper editing, and the results of researches carried by various scholars, in the form of books and journals. Although the authorities of the College were very keen about giving effect to this scheme, yet, it appears, it remained in abeyance as the college was handicaped for any extensions for want of necessary finances.

In December, 1958, I took an initiative myself to establish a Research institute, called "Sharada Peetha Research Centre", purely as a private enterprise. I made it clear in my first published paper (Sharada Peetha Research Series) that I was establishing this research centre feeling the inadequacy of Kashmir Research Deptt. of the state and desiring to fulfil the long-felt desideratum, viz. upholding the learned traditions of this valley. I thought that Sanskritic learning, the cream of humanities, furnishes the main roots of our life; as such I laid a great stress on the study of Sanskrit, In this country today we need nothing more than revitalizing of our own culture, There are many things which are of great value, which are embedded in our culture. There is nothing which can help us more to have our roots in our culture than the study of our ancient literature and

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of Sanskrit in which that literature is enshrined. The inauguration of the Sharada Peetha Research Centre and the publication of the first part of Sharada Peetha Research Series was held the same day, on the auspicious occasion of the ninth Republic Day, the 26th January, 1959. The function was graced by receiving a telegram on the eve of this occasion, from Dr. S. Radhakrishnan, the then Vice-President of India, who so kindly conveyed his assent to our request to accept the dedication of this Series to his illustrious name. In the first issue of the Series, I earnestly appealed to the people to come forward for help in our enterprise and to make our endeavour a success. I impressed upon the readers that all such institutions have grown out of private endowments given by rulers, nobles or gentlemen. They rest on donations of great and philanthropic men. They were founded by the patriots in the past, and are supported by the patriots in the present. There was not any appreciable response from the public in this direction, although we received many appreciative notes welcoming the publication of the Sharada Peetha Research Series. It was a matter for gratification and heartening to us, though we remained on the mere hope that our venture would be patronised.

Pt. Sham Lal Saraf, the then Minister for Industries & Commerce of the state, happened to read the Series and admired the vanture. He desired to get this venture patronised at the public level and advised me to establish a Society for running the Research Centre. Thus with my efforts and the encouragement and guidance of Shree Saraf, the Jammu & Kashmir Oriental Research Society was established on the 29th of June, 1959. The aims and the objects of the Society, as were laid down in constitution were to organise, foster and conduct researches into Kashmir's contribution to thought through the ages and to publish periodically the outcome of the researches carried at a Research Centre to be run by the Society. The Society was registered on the 5th Oct. 1960. under Regd. No 49 of 1960. For certain apparent reasons which I need not speak for fear of taking much of your time, this Society could not be of any effective means of securing support for the Sharada Peetha Research Centre, although, in the words of its Vice-President, 'the Society aimed at rediscovering for the present times that rich, heritage of humanism and universal

brotherhood which seems to have been lost to the general view owing to the vicissitudes of history. The Sharada Peetha Research Centre has, however, been going on though with slow progress, and its object of promotion of research in Sanskrit and Indology in the valley could not be fulfilled. to that extent as desired. Nor could it be possible for the Research Centre to open M. A. and Ph. D. classes in Sanskrit for turning out new batches of research workers and scholars, qualified for carrying researches in Sanskrit literature produced in Kashmir.

Luckily, in 1962, the Post-Graduate Deptt. of sanskrit was started in the state, by the Jammu & Kashmir University. It was first set up at Srinagar and was soon shifted to Jammu. As first Head of the Department, I realized the difficulty of Sanskrit students of Kashmir, who generally can not afford to go to Jammu or outside the state for further studies. In Srinagar, in 1962, 22 students were admitted in M. A. previous class. After about two months of our work at Srinagar, when orders were issued for shifting the Deptt. to Jammu, none of the Kashmir students was prepared to go there It was with great difficulty that I prepared about ten students to go to Jammu on the assurance got from the Vice-Chancellor that they would be granted scholarships of about Rs 40/- or 50/- P. M In fact I had to pay the students from my pocket the travelling expences to go to Jammu. Ultimately, the scholarships could not be given to the students, but a loan of Rs. 40/- P. M was granted to the first batch of students for continuing three studies at Jammu. The next year, i. e. for the session 1963-64, only the students from Kashmir could afford to go to Jammu for Joining the M. A. (Sanskrit) Previous class. It was understood that no loan could be granted to them. There are so many students desirous of joining M A. Sanskrit classes at Srinagar, if facilities could be available for the same. In fact a number of students are carrying their studies here by themselves to appear in M. A. examination as private candidates. It indicates that they are in need of regular coaching and guidance in their studies A pressing need is, therefore, felt for establishing in Srinagar a College of Post-Graduate studies in Sanskrit to facilitate the studies of the interested students for M A. and Ph D degrees

It struck me last year to seek the help of Pt. Parmanand Ji in the matter, who had established an educational institution with

Continued on Page 57

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Sharada Peetha International University

BOARD OF INDOLOGICAL STUDIES

SRINAGAR, KASHMIR, (India.)

DOCTOR OF INDOLOGY

RULES & REGULATIONS

Kashmir has been a world known seat of learning (Sharada-Peetha) from times immemorial. This land of "Learning" has, through the ages, afforded opportunities to the scholars from here and abroad to pursue their studies and researches in the various domains of learning. The Sharada-Peetha International University Board of Indological Studies has decided to conduct and guide, and to encourage researches to be carried by scholars in the various fields of Indology, such as Buddhism, Shaivism, Vaishnavism, Sufism, Pratyabhijna and Vedanta, Linguistics, History and Culture of India, etc., and to award the degrees of Doctor of Indology (D. Ind.) to the deserving scholars from home and abroad.

In this connection the following Rules and Regulations are published for general information :-

There will be two kinds of Doctorate degrees, which are to be awarded by the above-named Board :-

a) an honorary degree of Doctor of Indology, and

b) a regular degree of Doctor of Indology.

a) An honorary degree of Doctor of Indology (to be specified as *Honoris Causa*) will be awarded by the Board to any scholar of the world in appreciation and recognition of his distinguished services to Indology, having to his credit any work of research or a published work of merit within the purview of Indology, or on the basis of any exceptional merit.

b) A regular degree of Doctor of Indology.

1. The D Ind. (Doctor of Indology) degree is conferred on candidates who possess the qualifications (mentioned below) and have pursued a course of research at the Sharada Peetha Research Centre, or at any other Institution as may be recognised by the above named Board, according to the provisions contained in these Regulations.

2. The degree shall be open to those who have passed the examination for the degree of M. A. (2nd Class) in Sanskrit, Persian, History, Anthropology, Ethnology, Sociology, and Indian Philosophy or any other subject within the purview of Indology, from any recognised University of the World, and who have pursued a regular course of research at the Sharada-Peetha International University (Research Centre), for not less than 5 terms. There will be two terms in an academic year, (1) from 1st July to 25th December and (2) from 1st March to 15th June. There will be summer break for 15 days, viz from 15th June to 1st July and winter break for 2 months and 5 days, from 25th December to 1st March.

3. Those candidates who have passed the M. A. examination (2nd Class) in any allied branches of Indology, of any recognised University of the world, and wish to pursue a regular course of research for a period of three years or 5 terms as said above, in any University or Institution of his choice, other than Sharada Peetha Research Centre, which may be recognised by the Board, may apply for registration at the Sharada Peetha International University (Centre) on a prescribed form of application obtainable on payment of Rs. 5.00.

4. Application for registration will be necessary for both the categories of candidates, as mentioned in columns 2 and 3 above.

5 The Registration fee for the degree of Doctor of Indology shall be Rs. 50/- and every candidate shall be required to pay to the Board a fee of Rs. 150/- per annum for three years.

6. On his application being acceded to, the applicant will be registered. He will accordingly apply for the approval of the subject of his thesis and work for the prescribed period under a guide to be appointed by the Board and prepare his thesis for the degree.

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7. On completion of a thesis by a candidate to the satisfaction of his guide, it will be referred to a Board of 3 examiners. The candidate shall have to pay an examination fee of Rs 600/- Four typed or printed copies of the thesis are to be submitted by the candidate.

8. After the thesis has been approved by the examiners, the candidate shall be asked to appear for a *viva-voce*.

9. If the examiners are satisfied, they shall submit reports regarding the approval of the thesis, with their remarks for any improvements needed in it, and if the Board is satisfied, on the basis of the reports of the examiners, that the candidate is a fit person for the award of the degree, it shall cause his name to be published in the papers and in its Research organ, Sharada Peetha Research Series, along with the title of the subject of his thesis.

10. The whole thesis of a successful candidate or a part of it may be published by the Board or by the candidate, for which he will have to secure first the Board's permission.

Further Rules for the conduct of examination of a thesis.

11. The application of the candidate supplicating for the degree shall be sent to the Registrar not later than the 31st July. Such application shall be accompained by the 4 copies of the printed or typed work which the candidate submits for the degree. It will be recommended by his supervisor for being accepted for examination, clearly stating that it is the candidate's own work and an original work contributing to the advancement of knowledge.

12. The Registrar shall place the application of the candidate and the certificate of his Supervisor along with the copies of his thesis before a panel of 10 members of the experts in the Board, which shall, thereupon, suggest a board of examiners consisting of not less than 4 nor more than 6 persons, out of [illegible] the Vice-Chancellor shall appoint three to constitute a [illegible] iners, with the consultation of the Registrar.

13. The Registrar shall, thereupon, communicate to the examiners their appointment and on their acceptance forward to each of them a copy of the work of the candidate together with a copy of the Regulations relating to the award of the D. Ind. degree of the International University. An examiner will be paid an honorarium of Rs. 200/- for the purpose.

14. The degree of D. Ind. will subsequently be awarded to the candidates concerned on the convocations to be held annually or on special occasions.

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Sharada Peetha International University

BOARD OF INDOLOGICAL STUDIES

SRINAGAR, KASHMIR. (India.)

D. IND

Application for Registration as Post-Graduate Student for D. Ind. Degree (Regular).

(*N. B. I—The necessary details must be filled in under Sections I, II, and III, below, before this form is forwarded to the Registrar by the Applicant, The details under Secs. IV & V will be filled in at the University Centre. The candidate applying from Overseas may leave Sections III and IV to be completed by the authorities of the University when the candidate proposes to work, if desired.*)

I. Information to be Supplied by the Applicant.

Dated .... 19....

1 Name of Applicant (in full, ...
in block letters, with surname first)

2 Address ....

....

3 Precise nature of Applicant's Occupation, if any, other than work as a Student preparing for D. Ind. Degree. State, whether engaged whole time or part time ....

4 Degrees and other academic qualifications together with name of University in which it has been obtained and date. **Subjects** in which Applicant was examined and the Class obtained should be stated ....

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...... by the Board and ....

ENT OF INDIA

N. B. I—The following should accompany the application :—

a) An attested copy of the applicant's Degree (M. A.) Certificate,

b) Statement of the course of study (Subject) which the applicant had taken for his M. A. Examination, attested by the Head of the Institution or the University from which he comes.

c) Testimonials from the applicant's teachers as to his fitness to enter upon the proposed course of study and research.

d) Copies of any papers published by the applicant.

II. Declaration of Applicant.

I declare that I am willing to study for the Degree of D. Ind., as a Regular Student, for such period as prescribed and under such general supervision as the International University Board of Study may appoint. I shall pay the tuition and other fees, as prescribed, regularly and in time.

Signature of Applicant

Registration fee of Rs. 50/-, by Postal Order or Demand Draft or Cheque or Cash, in favour of the Hon. Director, Sharada Peetha Research Centre, Karannagar, Srinagar, Kashmir, (India.) is herewith enclosed.

III. Certificate of the Head of the Sharada Peetha International University Research Centre, or the University/Institution where Applicant Proposes to work.

I certify that the applicant is a fit person to undertake a Course of Study and Research, for the Degree of D. Ind., and that I/— . am/is willing [illegible] take the responsibility of supervising his/her Studies and Research.

Signed... ... ...

Date .. ... — ... ...

Official Title and Seal... ... — ...

IV. Report of Applicant's Proposed Supervisor.

I recommend that the applicant be registered as a candidate for the D. Ind. Degree. I undertake to guide him in his work till the completion of his thesis.— (Space for any other remark, about the applicant.)

V. Report of D. Ind. Sub-Committee of the Board of Studies.

Certified that the candidate has furnished the necessary information and submitted the prescribed documents and is recommended by the Head of the Institution/University for his admission as a Regular Student of Research for D. Ind. Degree. The applicant is also recommended by the proposed Supervisor for his admission as a Regular Student to the course of Study and Research. There is no objection for his being registered as a Regular Candidate for the D. Ind. Degree.

Signature of the Convener
of the D. Ind. Sub-Committee

VI. Orders of the Vice-Chancellor.

Registrar

The Applicant be registered as a Regular Candidate for the D. Ind. Degree

Signed— — — — — — — —

Date— — — — — — — — Seal .. .. — ..

Sharada Peetha International University

BOARD OF INDOLOGICAL STUDIES

SRINAGAR, KASHMIR, (India.)

MASTER OF INDOLOGY

PROSPECTUS

1) M. Ind. (Master of Indology) class of the Sharada Peetha International University (Research Centre) is open to Graduates (Arts or Science) of any University of the world recognised by the Board.

2) Admissions will remain open for M. Ind. (Previous and Final classes) upto 15th June, annually and the classes will start functioning for the first session from July 1.

3) There will be two Sessions, (1) from July 1 to Dec. 25, and (2) from 1st March to June 15. There will be summer break for 15 days, form 15th June to 1st July, and winter break for 2 months and 5 days, from 25th Dec. to 1st March.

4) The Examinations will be held annually in the last week of May, and the results will be out by the 3rd week of June.

5) There will be four Papers (General) for the M. Ind. (Previous Class) and 4 Papers (Special) for the M. Ind. (Final), on the following subjects :-

(i) English Literature,
(ii) Philosophy Eastern and Western,
(iii) History and Culture of Indian People (including that of the people of any particular region of India as a special paper, in the final year.)
(iv) Working knowledge of one of the languages :
(1) Sanskrit, (2) Persian (3) Pali, and (4) Tibetan.

6) **Fees to be paid** :

Annual charges to be paid at the time of admission will be :- Admission or Re-admission fee Rs. 15/-, sports or games fee Rs. 15/-, on account of stationery Rs. 5/-, Magazine fund Rs. 15/-, Poor students aid fund Rs. 5/-. Social activity fund Rs. 12/-, Identity card Rs. 3/-, mutual benefit fund Rs. 5/- and Library deposite refundable after the expiry of the period of study Rs. 25/-, (Total Rs. 100/- only)

Dues to be paid monthly :

1) The tuition fee of Rs. 25/-.
2) The amalgamation fund, including dilapidation fund Rs 5/- (Total Rs. 30/- only).

7) The students intending to join the classes are advised to apply for admissions on prescribed forms, obtainable (together with a copy of the Prospectus) on payment of Rs 2-50, upto 15th June (being the last date). The form shall be accompained by attested copies of Certificates as indicated therein.

8) Employed persons can also join, as, for their facility, Lecture hours will be fixed in the evenings.

II Research Papers

INTELLIGENCE TESTS IN ANCIENT INDIA

Prehistoric ages

"Mental tests are as old as human race," as has been rightly said by Ballard. "The roots of the measurement of men lie in antiquity", says Thorndike. Even from prehistoric ages, some crude methods of measurement might have possibly been in vogue to judge the ability of men, such as in terms of strong and weak, big and small, sensible and dullard, and so on.

The Rig-vedic Age

The methods of testing the ability of man employed in the Ṛg-vedic period are in fact shrouded in mystery. The sharpening of the intellect, as well as the development of character, in the *Brahmacārī*, the Vedic student, was then aimed at, as is seen from the celebrated Gāyatri verse (*Ṛg.* III. 62, 10) in which God Savitar is prayed for a stimulus to one's intelligence. If a student was unfit by character or calibre to receive the Vedic education, he was not admitted to the privilege of the ceremony of initiation *(upanayana)*. According to *Nirukta*, II, 4, i, a person having jealousy and crookedness, and lazy by habit was debarred from receiving education. [1] This shows that a man's intelligence, character and habits were measured by simple observation to judge his eligibility for being accepted as a Vedic student, and to be admitted to the Upanayaṇa cermony.

The ceremony of Upanayaṇa goes back to hoary antiquity. It is first mentioned in detail in *Atharva Veda* XI. 5; [2] (*Ait. Ār.* III, 2, 6, 9; *Chānd.* III, ii, 5; *Ṣvetāśva*, VI, 22; *Brih.* VI. 3.12). The ceremony was originally performed when a student commenced his Vedic education

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1 *"Vidyā ha vai brāhmanam-ājagāma,*
gopāya māṁ śeṣadhiṣṭha, ham-asmi,
asūyakākānṛjave "yatāya, na mā brūyā vīryavatī tathā syām."

2 *The antiquity of this ritual goes back to prehistoric time. It existed in the Indo-Iranian period and is clearly presupposed by the Ṛg-veda (X, 109, 5; III, 8, 4, 5). The Ath.-Veda describes it in detail.*

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by Dr. R. K. Kaw and Ds. B. L. Kaul.

under a teacher. *Upanayana* meant also the formal acceptance of the pupil by the teacher for a course of Vedic studentship. The stories in the *Aitirīya* and *Taitirīya Brahmanas* give a vivid picture of the educational systems of those days, with its insistance on the qualifications like truthfulness, observance of duty *(dharma)*, devotion to the Ācharya or *Guru* (teacher) and to one's parents, hospitality, faith, generosity etc. These qualifications were found as a criterion for fitness for Vedic studentship, and one lacking them was dismissed from Gurukula, i. e. the residence of the teacher, where originally education was given to students. It was later that *Brahmana-caraṇas* (schools), centres of learning, got established all over the country.

Upanishadic age

The upanisads are a living testimony to the high intellectual attainments of the age. *Upanayaṇa* and Vedic studies were obligatory for all. *Upanayaṇa* meant the formal initiation into an educational career of boys of three higher castes. Personal purity and good health were essential conditions for study. Moral training, therefore, formed the very pivot and the backbone of the educational system, and the development of character was the one ideal that dominated it. Acceptance of the pupils by the teacher entailed on the former the most rigorous discipline for a prescribed period. The maintenance of chastity was obligatory on the *Brahmacarī*. Memory was a specially valued faculty and was most assiduously cultivated. Certain vows and duties were also to be discharged by the Vedic student. Admission to study depended upon the pupil's fitness for it. The above-said qualifications were observed as an indication of abilities for learning, and whoever was found lacking the same, was dismissed from Vedic studentship *(Brahma-carya)*.

In the older upanisads we repeatedly come across the prohibtion to communicate a doctrine to any one except a son or a pupil adopted by the rite of *upanayaṇa*. It seems that only a son or a pupil was considered eligible for learning secret doctrines, because of his known or tested abilities.

In the Epics

The eligibilty for studentship is strictly laid down; the teaching

of the Vedas must not be imparted to one who has not formally become a disciple, who has uot observed vows, or who is of impure soul. No knowledge should be imparted to one whose character is not previously known. It is also laid down that the studies prescribed should be according to capacity. The pupil is to live at the preceptor's house; where he is to put himself under a rigorous course of mental and moral discipline. He should perform Vedic rites and practise restraints, vows and humility. He should shake off all idleness and procrastination, and purify his soul by constant study. He is to lead a life of celibacy, be simple and courteous.

The *Mahābhārata* tells us of typical hermitages where pupils from distant parts gathered for instruction round some far-famed teacher. The most famous for such hermitages was Naimisha forest which was like a University. Śaunaka was its presiding personality *(kulapati)*. The hermitage of Kaṇava was another famous centre of learning. There was in fact an assemblage of numerous hermitages round the central one of Kaṇava. The pupils' first introduction to education was made by the performance of a ceremony called *Vidyārambha*, with which the children of all castes were to commence the learning of alphabet. The next came the *Upnayaṇa* ceremoney, which, according to texts means the introduction of the student to *Brahmacarya* by the teacher himself. When the intending pupil is thus properly dressed, he has to satisfy some preliminary queries put to him by the teacher before he initiates him. The first query is as regards his name and lineage. The second asks him to declare formally that he wants admission as pupil. Certain moral conditions are also laid down qualifying a pupil for admission. He is to be pure, attentive, one of controlled passion, possessed of good memory, chaste and well-behaved. Education was not denied to women, the upanisads mention several women as teachers, such as Gārgī and others. In case of women also upanayaṇa ceremony was obligatory.

In the smrti shastra

Besides the performance of the ceremony called *Vidyārambha*, the formal and regular introduction to education was made by the ceremony of *Upanayaṇa*, which was ordained for the Brahmanas, the Kṣatriyas and the Vaiśyas, under different rules. Members of these castes,

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however, who had committed misdeeds, as also the shūdras, were not eligible for this ceremony. It was a system of universal education for the Indo-Aryan people that is depicted in the *Smṛti* texts. The state enforced the system of compulsory education. The requisite qualifications of a student were, however, strictly adhered to. He must assiduously cultivate certain moral qualities, such as freedom from sensual desire, anger, envy and covetousness. He is to avoid gossiping, back-biting and lying. He must not injure living beings. He must not talk with women more than is strictly necessary. Besides, he is urged to regularly bathe and purify himself. He must also avoid all kinds of luxuries. Strict adherence to these rules was considered as a test of ability and fitness of a student. One who did not abide by these rules and lacked moral qualities and personal discipline was considered unfit for study. This shows that there were not any scientific methods of testing ability or intelligence in ancient India, but man's actions and habits only indicated his intellectual aptitude.

The system of education in ancient India did not prescribe any periodical or annual examinations. A new lesson was given only when the teacher was satisfied that the old lesson had been thoroughly mastered. The end of the course of education was not marked by any lengthy and exhaustive examination, but by the pupil reciting and explaining the last lesson *(Mil. Pān.* I. P. 18). The modern system of examination, according to which a student is asked to answer certain questions from the prescribed books, is not mentioned in ancient books. At the end of his education the scholar was presented to the local learned assembly where occasionally some questions were asked *(Br, Up,* VI, i, 1 and 2). This presentation took place when the *Samavartana* (convocation) ceremony was over *(Dr. Gr. S.* III, i, 26; *Ap. Gr. S.* I, II, 5). The system of awarding degrees or diplomas appears to have been evolved only at some rare universities like Vikramaśilā during the next period. (Altekar - *Education in ancient India*, 1957, PP 168-70,273-4). The practice of giving degrees and titles seems to be a new innovation of medieval times. It is clear from the above that in ancient days abilities were judged from the answers given by scholars to the questions put to them by an assembly of learned men.

In Buddhist and Chinese records

Fa-Hien visited India in the 5th century A.D. Patliputra was one of the most prominent centres of Buddhist lea-ning in those days.

The monasteries served as centres of advanced learning for the mature monks who resorted to them from all quarters. Even before Fa-Hien's visit, monasteries of Buddhism had become such important and flowering centres of Buddhist education and learning that their fame travelled beyond the limits of India and caused large movement of foreign scholars towards them for instruction. The monasteries were like colleges, to which students were admitted on completion of their preliminary education.

Hiuen Tsang who visited India in 7th century A. D., found that system of education then in India was a unique achievement of the Hindu genius, 'which fulfilled the highest aim of a school of learning namely, to produce in its alumni an absorbing love of learning for its own sake'.

The most famous seat of learning in It-singh's time (7th cent. A. D.) was Nālanda monastery in central India. The next equally famous centre of learning was the monastery at Valabhi, in Western India. Nālanda in Magadha was renowned for the magnificence of its establishment and the intellectual as well as moral pre-eminence of its inmates. It attracted students from abroad; but so strict was the examination test (held at the gate of the University) that only two or three out of ten succeeded in getting admission. It is understood that the test was held by one professor, known as *Dvara-pāndit*, who was stationed at the gate. (*Classical Age* - PP 580.) Education in the monasteries aimed at both intellectual and moral growth. They produced some of the highest types of intellect and character. In Itsingh's time, the institutions most successful in producing this kind of intellectual eminence, were Nālanda and Valabhi.

The methods of testing abilities during those times were peculiar. For instance, a scholar was asked to answer a few questions in some learned assembly, and his intelligence was judged from his response. A man's fitness was also known from his actions and behaviour. One clebrated medical student, Jivaka, was, in the course of his final examination in Botanical Science at the University of Taxila, asked by his examiner, 'Take this spade and seek round about Takkasila, a *Yojan* on every side, and whatever plant you see which is not medicinal, bring it to me". He could not discern any plant

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which was devoid of medicinal properties. The examiner was satisfied with his intelligence and he was granted the licence or the diploma in Medical Science. According to some information Jivaka was asked to collect, describe, identify and fully describe the properties of plants that were to be found within four *Yojans* of the University town, and this Jivaka is said to have done it to the entire satisfaction of his examiners. (Preface to B. C. Sengupta's *Vanauṣadi darpaṇa*. I 1908, *History & Culture of Indian People*, II, PP 588).

In connection with the educational system or pursuit of learning in vogue in ancient India, Kautilya states that a student should be capable of (1) *Śushrūṣā* (eager to listen to the words of the teacher as they fall from his lips), (2) *Śravaṇam* (grasping by the ear the lessons of the teacher), (3) *Grahaṇam* (apprehension of the teacher's words), (4) *Dhāranam* (retention), (5 & 6) *Ūhāpoha* (discussion) and *Vijnāna* (full knowledge of the meaning conveyed by the teacher's words or lessons), and (8) *Tattvābhiniveṣa* (comprehension of the underlying truths of the teacher's lessons) (*Age of Imperial Unity*—PP 584 - 85). These faculties found in a student served as an indication of his intelligence.

In Philosophical Systems

Necessary qualifications are laid down by different philosophical schools like Vedānta, Sāṅkhya, etc; and Shaiva schools, for students desirous of learning a doctrine, for instance the Vedanta system presrcibes the following qualifications :- *Nitā-nitya-vastu-vivekāḥ*, (discrimination of what is of lasting value and what is ephemeral), *Vairāgya* (indifference towards what is pleasant and what is unpleasant), *Shama, dama, shraddhā, sāmādān, uparama and titikṣā* (self-restraint, control on one's senses, faith, concentration of thought, abstinence from evil and toleration) and also *mumukṣatā* (desire for perfection and liberation), A person possessing these qualities was recognised to be a deserving recipient *(Adhikari)* of a sacred doctrine.

All the above shows that in ancient India there were the tests of intelligence and abilities no donbt, but they were based upon simple observation of a man's character and calibre.

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VOLUNTARY INSTITUTIONS, BUDDHIST AND SHAIVAISTIC, (IN KASHMIR. THEN AND NOW)

It has been well said by Dr. Nalinaksha Dutta, in his introduction to *Gilgit manuscripts*, "The credit of Kashmir lies not only in its being a cultural centre for Buddhistic studies but also in being a centre for the dissemination of Buddhist and Hindu cultures in countries abroad." This ancient land has been for centuries a centre of learning and fountain-head of art and culture in the East which attracted students from distant parts of India and the neighbouring countries of Asia, such as China and Tibet, Indo-China, Japan, Ceylon and Indonesia. There is a tradition that Kashmir had in ancient times at least two big universities, one at sharada and another at Chackdar (in the village Bijbihara) similar to those which existed at Nalanda, Taxila and Ajants. In the ancient literature of Kashmir, there is the mention of "*Vidyā-maṭhas,*" "*Vidyārthinām Maṭhas,*" "*Śaiva Maṭhas*", and so on, various institutions of learning, as well as the professors of these colleges (*mathikā gurus*). In these institutions (*maṭhas*) śastras were not only taught and learned, but immense literature was produced and preserved in large manuscript libraries. Unfortunately the time brought them to utter extinction and there is not a trace of these to be found anywhere. In *Śankara Digvijaya*, we learn that Shaṅkars in the course of his *digvijaya* came over to Kashmir. It is said that the *Upādhī* (title) of *Śarvajñatva* was conferred upon him by the goddess Mother *Śārada* at a well-known shrine Sharada, consecrated to the worship of the goddess of Learning (*Saraswatī*). After this incident, Kashmir was known as *Śhārada Peetha*. The shrine named Sharada is at present in Pakistan-occupied Kashmir. It is also known that a Matha was established by Shaṅkaracarya in Kashmir, namely, Saṅkara Maṭha Āmnaya, which, according to some evidence, is said to have been located in the premises of the temple on the peak of Shankaracarya hill in the east of Srinagar. This temple was constructed by a Kashmir ruler Sandhiman, and was known *Jyeṣṭha Rudra* or *Jestra Ludar*. During the period of muslim rule in Kashmir the hill was known by the name of Takhti-Sulaiman.

Kalhana records in the Rajataraṅgini that numerous monasteries

(Viharas) were built in Kashmir at various places, by the rulers or the members of the royal families and courts, from time to time. They were the repositories of the Buddhist learning, in which the Buddhist monks resided and pursued their studies and literary activity One such big Vihara was built by king Pravarsen's maternal uncle Jayendra known after him as the Jayendra-Vihara in which Hiuen Tsang is known to have put up during his stay in Kashmir and pursued his studies there for two years. The location of the Vihāra has been pointed out to be some-where near the present-day Jama-Masjid of Srinagar. Sir W. Lawrence writes in his "*The Valley of Kashmir*" that according to some people the ground on which the mosque stands at present was sacred to Buddhists. Buddhism was in vogue in Kashmir from the time of King Surrendra who ruled there before Ashoka (273-232 B. C.). Since then numerous Vihāras are known to have been built there, which were the centres of literary activity and the storehouses of learning where literature was prepared, collected and preserved, It is recorded by the Tibetan writer Tārānāth that Madhyantika (or Majjahantika), a Buddhist teacher sent to Kashmir by Ashoka (273 B. C.) to propagate the new faith, found twelve Vihāras in existence at the time of his arrival. The Buddhist Council held in Kashmir in Kanishka's time in the first century A. D. is an event of graat significance in the history of the Buddhist learning. The Council while sitting for six months collected all available sayings and teachings of the Buddha and the other masters of the law and drew up expository commentaries on them. Kanishka's Council gave a powerful fillip to the growth of Buddhist learning in Kashmir, especially what is called the *Sanskrit Buddhism.* Kalhana records that monasteries were built by Hushka, Jushka and Kanishka in Shushkalitar (Hushkalitar) Meghavahana also built a number of Vihāras His wives - he had many - are said to have vied with him in his enthusiasm for the erection of Vihāras. The cheif among them built a lofty Vihāra, known after her as *Amṛta Bhawana* which is now a small village Antahbawana (near Vichār-nāg). Pravarsena and other rulers also built many Vihāras. The Buddhist Vihāras continued to be used through the ages as centres of learning and repositories of literature. There were, besides, the old institutions called *Maṭhas* where Śastras were taught by teachers (*Mathikā Gurus*)

to students (Vidyārthins) and also literature was preserved in the libraries. After the Hindu period, in the time of many good Muslim rulers, institutions for learning and libraries were established, as, for instance, in the time of Zain-ul-Ābdin, a library was established, in Jama Masjid which contained 30,000 books, including Sanskrit literature. We hear of Such a library of Baba Ismail Zahid at Amda Kadal. on the northern side of Hāri Parvat which was burnt in Aurangzeb's time.

The traditional Shaivaistic learning was in vogue in the valley from time immemorial. It flourished upto 12th century in various traditional *āmnāyas* or *Maṭhas* spread over the valley, which continued to flourish upto the reign of Jaya-simha, but functioned upto the time of the Mohammadan conquest of the valley. As is testified by the Chinese pilgrim-scholar Hiuen Tsiang (631-633 A. D), the decay of Buddhism in Kashmir began from the seventh century A. D., and, by the end of the eighth century, Shaivism, after a few centuries of its decadence, got re-established in the valley. It was the sage Vasugupta who revealed *Śiva-sūtras* as found by him inscribed on a rock (known as *Śiva-pala*) on the Mahadev hill in Kashmir. With the revelation of these Sūtras, Āgmic school of Kashmir Shaivism got esablished. The Sūtras form the bedrock on wihch the whole superstructure of modern Kashmir Shaivism is founded. Development of this thought was taken up by the latter Ācharyas like Bhaṭṭa Kallaṭa (contemporary of Avantivarman, 855-883 A. D.), Somananda (contemporary of Vasugupta, 850-900 A. D.), Utpaladeva (900-950 A. D.), Ramakaṇṭha (900-925 A. D.), Abhinavagupta (960-1015 A. D.), Khemraja (first half of the 12th century), Yogarāja (beginning of the 12th century), and others. This development of the Kashmir Shaiva thought assumed three different forms in the three distinct schools known as *Āgama Śāstra*, *Spanda Śāstra* and *Pratyabhijñā Śāstra*. The originator of *Āgma Śsstra* is Vasugupta, who revealed *Śiva sūtras*; the founder of the second school, *Spanda Sāstra*, is Bhaṭṭa Kallaṭa, Vasugupta's talented pupil. The foundation of the third school, the *Pratyobhijñā* school was firmly established by Somānanda and his successors Utpaladeva and Abhinavagupta. The last named, Abhinavagupta, in his outstanding works *Tantrāloka* and *Tantrasāra* has given us a rational synthesis of

these three streams or schools of Kashmir Shaivism. Kashmir had to witness periods of political upheavals and reign of terror, in consequence of which the Shaiva literature disappeared from the land. The last traditional teacher of this Shaiva lore in the valley was Jayaratha, the son of Shṛṅgara-ratha who wrote an elaborate Commentary on Abhinavagupta's famous work *Tantrāloka* and an independent work, *Hara-carita-cintāmani*, (*kāvya*), describing Lord Shiva's biographical scenes. Besides this, his pen produced another Shaivaistic Tantric work namely *Vāmakeṣvara - mata-vivaraṇa*, which is published in the year 1945 under the editorship of Pt. Madhusudan Kaul Shastri, in the *Kashmir Series of Texts and Studies*. The literary activity stopped owing to Mohammadan inroads and domination of Muslims, till the 18th century when the Sikh rule was established in the Valley.

Shivopadhya and Bhaskaracharyaya are the two outstanding names in the chain of the later exponents of the thought. They were, most probably, the contemporary of Sukha Jiwan (1754-1762 A D.), the Afghan Governor of Kashmir. Shivopadhyaya wrote a Commentary *(Ud-dyota)* on *Vijñāna Bhairava*, a famous Āgamic work and Bhaskaracharya wrote an easy commentary on Abhinavagupta's *Īshvara Pratyabhijñā Vimarshinī*. This Commentary on the *Vimarshinī* is known as *Bhāskarī*. In the 19th and 20th centuries, they were followed by a number of Shaivaistic teachers and scholar-saints like Ishwar Sahib, Bona Kak, Tika Lal, Swami Ram Ji, Swami Mahtab Kak, Swami Vidyadhara Ji, Swami Govind Kaul and others. They continued the tradition of Shaivaistic learning in the valley in the Shaivaśramas (Shaiva institutions) set up at different places, in which students of Shaiva philosophy attended in large numbers to learn from these teacher-saints Among the present day scholar-saints of the valley, Brahmachari Lakshman Joo. is notable. He has won great fame in Kashmir for his deep scholarship, piety and Shaivaistic discipline.

Swami Shri Rama ji and the establishment of Rama Trika Shaivashrama :-

Kashmir is known to be the land of Siddhas (inspired saints) Even in the present age also Siddhas have taken birth in the valley. They are said to have realized the truth and roamed in the fourth

realm of consciousness (*Turiyā*). One such Siddha was Mansa Ram by name who lived in the 19th century. He studied the *Śaiva-Śāstra* day and night and followed the path of piety and discipline as laid down in the Shāstra. He was absorbed in this lore for the whole of his time as he thought that to spend even a minute in the worldly activities was to waste it. The scholars and the students of the time were proud of bowing before the saints of such dignity as he was possessed of vast knowledge and spirituality. In these very days there was a pious Brahmin whose name was Shukadeva who had two brothers Krishen and Ishvara Sahib. Ishwar was a pious man of the age, great in the moral and spiritual realm. A son was born to him, who was named Shri Rama. It is said by the present disciples of Swami Rama Ji that in the latter Lord Shri Rama re-incarnated himself to rescue the suffering humanity from the bondage of ignorance. Swami Rama was born in the year 1910 Bikrami (1853 A. D.). The child lost his mother in the 6th year of his age. Then his father married with another girl. The child was given education in a Pāthshālā. It is said that he surpassed all his class-mates in learning. When Shri Rama grew older, he became interested in learning the Shaiva philosophy; so he sought a Guru. He was introduced to a saint named Mansa Ram. Seeing a promising lad, the saint was glad to take him as his disciple and to guide him in the spiritual path. He taught several disciples of his, including one Shri Mahtab Joo and Swami Vidyadhara Ji. A son was born to Shri Rama Ji who passed away in the fourth year of his age. Then he lost his wife in a great earthquaka that occurred in Kashmir. His ill-luck did not stop at this. There broke out a great fire in Kashmir which reduced to ashes hundreds of houses. In this fire Shri Rama Ji also suffered. Thereafter his step-brother died. Now he had the only responsibility to look after his mother, who wished him to live as a *grahastī* (house-holder), to which he did not agree. He chose to live as a saint. He however served his mother with great devotion. He resided thenceforth at the house of one of his disciples, named Narayan Dass, a well-known businessman and a house-boat owner. His constant companions were Mahtab Joo, Aftab Joo, Gobind Kaul, Narayan Joo Jotishi and others. The company was the happiest one

which kept itself engaged in the religious and philosophical discussions and, in fact, penetrated into the deep realms of spiritualism. In his life time, Swami Rama Ji's Āshram was the residential house of Narayan Dass, mentioned above, situated at Fateh Kadal, in Srinagar. Even in his saintly life, ha was always at the service of his father. In due course of time, he lost his father and so it ramained his sole responsibility to look after his mother. To carry this part of his duty, he settled at his own house which was built by his father. Time passed on, and Swami Ram grew older and older. In his old age he became well known for his great learning and spiritual powers, and the then Maharaja of Kashmir, who came to know about his greatness, visited his home for his *darshan* several times. He passed away at the age of 61.

Shri Rama, being a born Siddha, had a hereditary inspiration He was initiated by his father, uncles and grandfather. In his life time he was an outstanding and matchless scholar of Shaiva philosophy which he taught to numerous students. After his death, his residential quarter situated at Fateh Kadal, Srinagar, was converted by his disciples into a Shaiva Institute. His direct disciples and disciples of his disciples still continue to learn and impart learning to numerous students, their followers, at this seat of learning, even to this day. Shri Vidyadhara Ji and Mahtab Ji were prominant in practical or Yogic aspect of Shaiva philosophy. They instructed their followers in this aspect of *Ṣaiva Darshana* till their last breath.

After the death of Shri Vidyadhara Ji and Shri Mahtab Ji, two more Shaiva Āshramas were established in Kashmir by their disciples; one is known to have been set up at Chandapora near Shalimar Gardens, at Bhawanishwari Shrine, and called after the name of Shri Mahtab Ji, *Mahtab Ṣaivāshrama*. The Āśrama was however closed after functioning for some years. Another Āśrama of Shaiva School is founded by the disciples of Shri Vidyadhara Ji, who was a well-known disciple of Swami Rama. Vidhyadhara Ji became very popular in Kashmir for his great learning and Yogic discipline. His Āshrama, established in Karan-nagar, Srinagar, stands to this day called after his name *Ṣri Vidyādhara Ṣaivāshrama*.

One of the disciples of Vidyādhara Ji, named Shri Shyam Sundar Jattoo Shastri, has written a panegyric in praise of the Swami (in Sanskrit verses) and has given in it his life activities It is published in the form of a brochure. Shree Jattoo's panegyric in Sanskrit verses is translated in English and Hindi. The brochure may be available from the Incharge of the Vidyādhara Āshram at Karan-nagar. The auther has given us an interesting information about Shree Vidyādhara Ji, besides weaving in his panegyric the deepest thaughts of the Shaiva Philosophy.

Shri Jattoo Shastri tells us that Vidyādhara Ji, in his young age, served his exalted Guru, Yogiśwara Shri Rama, with his 'body, mind and word,' and by dint of his great divotion and constant service to him he was blessed with divine glory and grace and thus became *Vidyādhara*, i.e. one gifted with the secret knowledge, - 'the knowledge of *Parāsamvit*.' Shree Vidyādhara attained the great light of the cognition of self and realized Ātman 'as fully free and far from matter.' He gave up his attachments to the worldly temptations like riches, wife and children and retired to the woods of Karkura forest which is situated at a distance of about five miles towards the east of the dilapidated Mārtaṅd temple in Kashmir. The tracts of this forest are thorny and difficult to tread. Owning to dense overgrowth and luxuriant trees, it is often dark. The wood is inhabited by wild beasts like leopards and panthers and also by theives. Swami Ji retired to this remote corner of the valley and attained spiritual glory and occult powers. The people of this ancient land of saints were amazed at and inspired by the great penance practised by the Swami, who came forward in large numbers to touch his holy feet, and to fall prostrate before him. As his hermitage remained packed with people who visited him constantly, he felt disturbed there and so he took his shelter in the cave of Shree Amar-nath Ji. There he observed fast and practised penance on the hill tops and high peaks and in the thick forests and spots of water-falls, and attained there a great spiritual power. He then made up his mind to enlighten his followers with the spiritual knowledge. He thus started giving instructions and teaching his numerous desciples at various places in his wanderings and when the Vidyādhara Shaivashrama was set up,

he was requested to reside there for the benefit of his followers. There he continued imparting the knowledge of Shaiva lore to his followers till he quitted his mortal coil. He is said to have passed away to the eternal abode of Shaiva on the third of the bright fortinight of Margashirṣa of the Saptarṣi year 5025. (1949 A. D).

Institution called Ishwari Ashrama:

Shri Rajanaka Lakshman Ji Brahmachari, one of the disciples of Swami Rama Ji, resides at present on Ishwari hill (Ishabar) eight miles far from Srinagar. He is one of the great Shaiva scholars and living saints of Kashmir. His residence at Ishwari hill is known now *Īshwarī Āshrama*, an Institution of Shaivaistic learning. So many Indian and European visiting scholars and students interested in Shaiva lore flock to this Āshram for learning from the learned Swami.

It is worth recording a brief life sketch of the Brahmachāri Lakṣmana Ji who is considered to be the living representative of the ancient Shaiva teachers. Lakṣmana Ji is born from a rich family of Kashmiri Pandits. His father owned a flourishing House-boat business and was so called as Nāva Naran (Narayan Joo, the boat-businessman). He had no son from his second wife. She once prayed before Swami Rama, who lived for some time at their house. to grant her a son. He was pleased to tell her that a son will be born to her who should be named Lakṣmana, as he was himself the Rama. In due course of time a son was born to this lady and was named Lakaṣmana. From his early life Lakashman was inclined to live as a saint and Sadhu and so he remained as Brahmachari, an unmarried student of Shaiva lore, throughout his life. He did not agree to marry in spite of the great efforts of his father to make him yield to become a house-holder. After his school-leavihg education he renounced his home and became a recluse (Sadhu), and resided at his Ishabar home built by his father for him. The same home of the Brahmachari Lakshman Ji is now known the *Īshwarī Shaivāshrama*. As Swami Rama had passed away, the Brahmachari received Shaivaistics initiation from Rājānaka Maheshvara, one of the great Shaiva scholars of the valley. He was his teacher and Guru from whom he learnt the *Ṡaiva Ṡāstra*. Living at present in the valley, he is devoted to *Ṡaiva Yoga* and meditation and study. He has a large number of disciples and followers (males and females;

Kashmiris, Indians and Europeans). He is zealous to impart Shaivaistic learning to people. His services to Sanskrit philosophical literature of Kashmir are indeed notable.

In the preceding paras are briefly given the life sketches of the three great saints of Kashmir, who were the founders of the three well-known voluntary institutions, *Shri Rāma Śaiva Trikāshrama* at Fateh Kadal, *Shri Vidyādhara Śaivāshrama* at Karan-nagar (Srinagar) and *Īṣwarī Āṣrama* at Ishabar which are functioning upto this day in Kashmir and so many interested students of Shaiva lore are learning shastras at these three seats of learning. Rāma Shāiva Trikashrama has published many books in Sanskrit, English and Persion on shaiva Philosophy. One of the books published by this Institute is the Biography of Shri Swami Rama written in Persion by Kashyapa Bhaṭṭa. Recently the Institute published a Hindi Commentary on *Panchastavī*. One of the students of this Āśram, Shree Hridaya nath Kaul, published "*Research*", a paper on Kashmir Trika Philosophy and culture, in which have appeared many learned articles on the subject by different writers like H. N. Kaul, B. N. Nazir, H. K. Mirza, P. N. Nehru, and Master Zinda Kaul. B. N. Nazir of this Āśram translated *Parā Praveshikā* in English which is published under the auspices of the Āśrama. The Āśrama intends to print Abhinavagupta's cemmentary on *Gita* translated in Hindi. Dina-nath Warikoo of Vidyadhara Āśrama has written a biography of Swami Vidyadhara Ji in Hindi which includes the ten verses (*Śloka dashaka*) by Shri Shyam Sundar Jattoo Shastri in praise of the Swami, together with their English translation, published in the form of a brochure. Shri Vidyādhara himself wrote Shri Rama Bhattaraka Stotra and Gurustuti, etc., in praise of his Guru Swami Rama. His other devotional Stutis (in Sanskrit) are translated in Urdu by Mahadev Joo Khar which are now out-of-print. From *Ishwari Āshrama* several publicatons have appeared, such as *Shri Sāmbha Panchāsika* with Hindi translation. (The work is edited by Rajanaka Lakṣman Ji and translated in Hindi by Prof. J. L. Kaul. Another work Abhinavagupta's commentary on *Gita* has also been published by this Institute. This work has also been edited by Swami Lakshman Ji. The Commentary was once published outside Kashmir along with other eight commentaries on *Gita*. The edition prepared by the *Īshwari Āshrama* is an independent work based on certain manuscripts collected by the Swami.

ETHICAL AND MORAL VALUES

(IN HINDU SCRIPTURES, HOLY QUR'AN AND NEW TESTMENT)

In Hindu Scriptures:

Vedas enjoin *Ṛta* (the path of truth) and *Dharma* (righteousness) as the aim and object and the way of life. Kindliness and hospitality are reckoned as great virtues. Duties of men include godliness, love of mankind, kindness to animals, abstenance from theft, murder, adultery, which are inculcated as the essentials of good life. *Gita* enjoins the following virtues: Non-violence in thought, word and deed (*ahimsā*), truthfulness and geniality of speech (*satya*), absence of anger (*akrodha*), renunciation of selfish interests (*tyāga*), tranquility of mind (*shānti*), kindness to all living beings (*dayā bhūteṣu*), absence of malice (*adroha*), forgiveness (*kṣamā*), fortitude (*dhṛti*), absence of enmity towards others (*adveṣṭa sarvabhūtānām*), to be friendly and compassionate (*maitryaḥ, karuṇā*), free from igoism (*nirahaṁkāraḥ*), forgiving by nature (*kṣamī*), not to be a source of annoyance to the world (*yasmānodvijate lokaḥ*); hypocrisy, arrogance, pride, anger, harshness and ignorance are condemned as demoniacal qualities.

Arjuns asks Shri Krishna, what are the characteristics of a man of settled intelligence (*sthita-prajña*). Lord Krishna says:- self-mastery, conquest of desire and passion are the essential qualifications of a man who has firmly founded wisdom... He is not carried away by his senses which are under his control and self-discipline. They whose minds are not disturbed when the sources of disturbance are present, are the truly brave. The sequence of results that leads to destruction is stated as follows:- When a man's mind is disturbed by 'an object of sense' (*viṣaya*), attachment (*sanga*) to it is produced. From attachment springs desire (*kāma*) and from desire comes anger (*krodha*). (Desires are as resistless as the most powerful external

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by Dr. R. K. Kaw and Prof. F. M. Hassnain

forces which hurl us into disgraceful acts). From anger arises bewilderment, infatuation (*sam-moha*), (i. e., a person is affected with extreme folly); and from infatuation loss of memory (*smṛti-vibhramaḥ*), from loss of memory the destruction of intelligence (*buddhi-nāsha*) and from the destruction of intelligence, he perishes (*pranashyati*). Destruction of intelligence means failure to discriminate between right and wrong. When the man's mind is overcome by passion, its memory (power of recollection and discrimination) is lost, its intelligence is obscured and the man is ruined. A man of disciplined mind alone is safe in his life. He is not disturbed by the touches of outward things. For the uncontrolled, there is no intelligence, nor the power of discrimination, and consequently no peace and happiness. As the wind carries away a barge upon the waters, even so when the man runs after the wandering senses, it takes away his discrimination. Whose senses are completely restrained from their objects, he is a man of stable mind (*Sthita-prajñaḥ*). So, O Partha (Arjuna), perform your 'right' duties with firm intelligence, not being distracted by your senses. (*BG*, II, 54–70).

Abhinavagupta, the expounder of the Pratyabhijñā, tells us in the Introduction to his Commentary on *BG* (the Lord's song): 'Why do we suffer miseries and conflicts? He says: There is an unceasing battle (*mahā-bhārata*) going on between 'right' (*Pāndū*) and 'wrong' (*Kuru*) in one's own mind (*dharma-kṣetre*) which is analogous to the war between Kauravas and Pandavas. Each side strives to gain the upper hand Mahābhārata war shows us how a man should side with the 'right' ultimately to conquor the 'wrong' and thus become the instrument of God's good purpose on earth, '*Dharama-kṣetre*' signifies that the mind of man is by nature pure, but gets polluted by selfish desires and allurements which lead him to the acts of 'vileness, wickedness, cussedness, baseness and wildness.' So one has to strive conquering one's carnal self.

Dr. S. Radhakrishnan gives the cream of Hindu thought in the following words:

"Within each incarnate soul dwells the good- consciousness which we must seek out and awaken. When mankind awakes to the truth,

universal brotherhood will follow,...One whose life is rooted in the experience of the Supreme, spontaneously develops love for all creation. He will be free from hatred for any man...He will boldly work for a society in which man can be free and fearless...He will oppose terror and cruelity...He will give voice to those who have no voice..." Dr. Radhakrihnan says (at another place), "men must use the instruments of science for the improvement of the conditions of life, for the fault is not in science and technology. What is demoniac is in the nature of man. If we wish to cure the element of vileness, wildness, cussedness, in the nature of man, it is essential for us to mobilize the great spiritual resources of mankind. The cure for that is to restore the truths of the spirit to the central place in the minds of men. Let those truths of the spirit way the minds of men, transform the lives of men. The truths of the spirit are liberality, understanding, freedom...Let us, therefore, send out a message to this groping, uncertain, discontented world : that love and not hatred, that freedom and not fear, that faith and not doubt, have in them the healing of the nations. If we carry out these principles in our daily life and in our international relations, out of the anguish of the world will be born a new unity of mankind, a unity in which the ideals of the spirit will find safety and security."

In Holy Quar'an :

It has been stated in nutshell in part II of this Series that Islam teaches such great values as fear of God, love of mankind, sympathy towards one's neighbour and help to the poor. Service of humanity is regarded as the highest service of God. These are the basic Islamic principles of life without which one can neither be a good human being nor a good citizen. A great emphasis is laid in the holy *Qur'an* on ethical and moral values which are indispensable for good, glorious and exuberant life. This is the ultimate end of all human activities. Prophet Mohammad himself is an unique example of good life. In his young age he was distinguished, among the others in his age, by his refind morals, his pronounced modesty, his absolute chastity and his abstention from the usual attractions towards the

frivolous pleasures of life. Such eminent qualities as these made Mohammad not only the recipient of Divine Teaching but also a great teacher to convey the divine message to the people. He was destined to play the role of Prophet (Rasul) as well as that of Messenger *(Paigamber)*.

By setting his own example, the prophet made it clear that all men are equal, and that the social justice cannot play its role without the belief in the concept of equality of human beings. Social justice in Islam rests upon the belief in God and the belief in the brotherhood of man. The Qur'an maintains that man cannot obtain true happiness if he does not improve his inner life and purify his soul from various diseases like lying, jealousy, hatred and lust for power, and so on, by offering constant prayers unto Him. It is through prayer that man can unveil or manifest the Beauty of beauties and divine qualities in his personality. "Imbue yourself with Divine Attributes," says the great Prophet. God is the prototype of man, and His attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine attributes, to act otherwise is sin. The Muslim believes in the inherent sinlessness of man's nature, which, being made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the goal of Divinity.

Islam is the religion of the unity of God and the equality of mankind. Linenge, riches and family honours are accidental things Virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are condemned in Islam. Islam believes in the whole mankind as comprising one family. It places even man and woman under the like obligations. It is stated in the holy *Qur'an* that man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments A woman deserves equal respect as that of man.

Charity is one of those virtues on which the *Qur'an* lays great emphasis. One cannot cite a single verse which upholds riches and

capitalism. On the contrary *Qur'an* repeatedly urges the Muslims to spend their surplus money for the welfare of their brotheren. Islam appeals to the universal conscience of mankind to do voluntry service to the cause of human welfare and peace and donate their surplus money for this noble cause. The institution of slavery which was in vogue at the time of the Prophet, is condemned. The apparent cause of this institution was the differences of rich and poor. It is for this reason that for the ages, prophets, philosophers and wise men have considered riches as a source of social evil. The sacred writings of other ancient faiths and cultures contain denunciation of the wickedness and rapacity of the powerful rich as a result of the growth of excessive inequalities of wealth. The pursuit of riches defeats the proper ends of man and perverts his vision and leads him to wicked pursuits. The *Qur'an* condemns pursuit of riches and those obsessed with money, which is generally earned by exploiting the poor people. The *Qur'an* also urges the rich men to give charity to the poor. For a fair distribution of wealth, nationalization of lands and industries is desirable according to Islamic conception of social justice. The organization of the *Zaqah* system and of the *Āuqāf* has also been widely propagatd and enjoined for the same objective. The idea of bequeathing property to shrines was a very noble one and was aimed at assisting needy persons. The holy *Qur'an* says that all the faculties of man have been given to him as a trust from God for the benefit of his fellow creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God.

The pursuit of knowledge is a duty in Islam. It is the a cquisition of knowledge that makes men superior to angels. Every kind of labour which enables man to live honestly is respected in Islam. Idleness is deemed a sin.

Lastly, it is worthwhile to point out that Islam realizes the dignity of man. It says that "man is made in God's image." The man is the masterpiece of Divine Art. His dignity or divinity has to be recognised. Expressing the notion of human equality, the *Qur'an* says: "O mankind ! verily, we have created you of a male and a

(contd. on P. 58)

काश्मीरीभाषा

लेखक :– बदरी नाथ शास्त्री,
एम० ए० एम० ओ० एल, बी० एड०।

भारतीय संस्कृति के विकसित करने का श्रेय जितना कश्मीर को प्राप्त हुआ है; उतना अन्य किसी देश को नही। यह देश शताब्दियों से सांस्कृतिक गतिविधियों का केन्द्र रह चुका है। संस्कृत का प्रधान केन्द्र होने के कारण 'शारदा पीठ' के नाम से यह प्राचीन समय में प्रसिद्ध था। यहां के विविध शास्त्र-निष्णात आचार्यों, विद्वानों, लेखकों, कवियों, दार्शनिकों, इतिहासकारों आदि मनीषियों ने संस्कृत साहित्य के विभिन्न क्षेत्रों में समय २ पर योगदान देकर इस साहित्य को समृद्ध बना दिया।

कश्मीर मण्डल आठवीं शताब्दी ईस्वी से बारहवीं शताब्दी ईस्वी तक अर्थात चार सौ वर्ष पर्यन्त सारे भारतवर्ष के लिए साहित्य और संस्कृति का मुख्य केन्द्र था। वस्तुतः भारतीय साहित्य के विकास में काश्मीर ने एक महत्त्वपूर्ण योगदान दिया है।

कश्मीर में तेरहवीं शताब्दी से पूर्व संस्कृत, प्राकृत और कश्मीरी के अतिरिक्त कोई भाषा उपलब्ध न थी जिससे यह स्पष्ट होता है कि तेरहवीं शताब्दी पूर्व इस देश में लोग आपस में संस्कृत, प्राकृत तथा कश्मीरी भाषा के द्वारा ही अपने भाव प्रकट करते थे। कश्मीर के प्रसिद्ध महाकवि बिल्हण (११०० शताब्दी) ने अपने महाकाव्य 'विक्रमाङ्कदेवचरित' के अठारहवें सर्ग के छटे श्लोक में इसविषय पर इस प्रकार लिखा हैं :–

ब्रूमः सारस्वतकुलभुवः किं निधेः कौतुकानाम्
तस्यानेकाद् भुतगुणकथाकीर्णकर्णाम्रितस्य।
यत्रस्त्रीणामपि किमपरं जन्मभाषावदेव
प्रत्यावासं विलसति वचः संस्कृतं प्राकृतञ्च॥

अर्थ :– "हम सारस्वत कुल की जन्मभूमि काश्मीर के कौतुकों के भण्डार के विषय में क्या कुछ कहें, जिस (काश्मीर) भूमि के अनेक अद्भुत गुणों की

कथाओं के अमृत से कान परिपूर्ण हैं और जिसमें स्त्रियों की वाणी भी जन्मभाषा (कश्मीरी) की भान्ति ही संस्कृत तथा प्राकृत के रूप में प्रत्येक घर में विलास करती हैं ।''

तेरहवीं शताब्दी में मुसलमानों का शासनकाल आरम्भ हुआ । उनके शासन में सर्वप्रथम रेंचन (सदरदीन) शहाबुद्दीन, कुतुब्दीन, सिकन्दर और जैन-उल-लाबदीन आदि राजे हुए । इनमें शहाबुद्दीन तथा सिकन्दर के शासन तक संस्कृत में भी राज्य कार्य होता था और परवर्ती शासकों के भी कुछ शिलालेख संस्कृत में अब तक पाये जाते हैं । इतना ही नहीं, मुसलमान भी कतबों के रूप में संस्कृत को ही प्राथमिकता दिया करते थे । यही कारण है कि आजकल कश्मीर में कहीं २ संस्कृत में कब्रों के कतबे पाये जाते हैं ।

जैन-उल्-लाब्दीन के समय (१४२३–१४७५) संस्कृत और फारसी साथ साथ चलती रही । यह कुछ समय तक मिश्रितभाषा भी रही । कश्मीर के प्रसिद्ध लेखक क्षेमेन्द्र रचित 'लोक प्रकाश' से उद्धृत निम्नाङ्कित उदाहरण से स्पष्ट होता है कि किस प्रकार यह मिश्रित भाषा राज्यकार्योंतथा न्यायालयों में भी प्रचलित थी :–

> "संवत्सरेऽत्र दिने श्री प्रे नापितकदले रैंजि-अमुकेन रैंजि अमुक पुत्रेण हस्ते सति बंगलचीरिका दत्ता । यथा अत्र आगारान्तरे खुज्या अमुकः खुज्या अमुकं प्रति लिखति–खुज्या अमुके सलामा बन्दगी ददनीयमिति" । हजरतमखदूम साहिब (१४००ई०) का वसीयतनामा भी दोनों लिपियों तथा भाषाओं में (संस्कृत तथा फारसी) लिपिबद्ध हमें प्राप्त हुआ है (जम्मू व कश्मीर के संग्रहालय में यह सुरक्षित है)

तेरहवीं शताब्दी तक कश्मीर का सारा साहित्य संस्कृत के अतिरिक्त अन्य किसी भी भाषा में नही पाया जाता है । तेरहवीं शताब्दी के उत्तरार्ध में पहली पुस्तक शितिकण्ठ रचित 'महानय प्रकाश' है । इस पुस्तक में पुरानी कश्मीरी उपलब्ध होती है जैसे :–

इतय ओवल्लीन परम्पर
दीपमाला जन अन्धकार ।
घमित घाम उदयेत निरन्तर
दिश्शिपावोत अविकार ।।

उसके बाद चौदहवीं शताब्दी में कश्मीर के प्रसिद्ध लेखक लार निवासी अवतार कृष्ण भट्ट का 'बाणासुरवध' नामक काव्य शारदा लिपि में लिखा हुआ मिलता है । इस काव्य का कथानक 'हरिवश पुराण' के आधार पर लिखा

गया हैं। इसमें संस्कृत तथा शुद्ध कश्मीरी शब्दों का प्रयोग अधिकरूप से तथा विदेशी शब्दों का प्राय: अभाव दिखाई देता है। इसके पद्य श्लेषमय होने के कारण बहुत ही अह्लादकर हैं। उपमा, रूपक, यमक, पुनरुक्तवदाभास आदि अलङ्कारों का प्रयोग समुचित रीति से कविने किया है। कश्मीरी साहित्य में यह पहिला खण्ड काव्य है। इस काव्य के नमूने का अवलोकन कीजिए :–

वैनतेयस चडेत् दुज्जने
हेलि गच्छौ सो शत्र् मारणि।
रट्टो येन अनिरुद्ध दुज्जने
तुलि बाण् दितिपुत्र मारणि॥

ए शुनेत् विनये तदाशये
सर्परस्ते दुज्जने चडे।
पुष्पवर्षुन सुरु नभाशये
क्षे वीरविन्द तत् आहवि चडे॥

गयि असि किस तय गोविन्दा
सकले काञ्चन वेन्न देह्।
नेरु निकुट क्षे ए बु विन्दा
वननु क्या गौ हर सन्देह॥ (बाणासुरवध)

(रिसर्च विभाग के आचार्य श्री दीनानाथ यक्ष शास्त्री, ने 'बाणासुरवध' का रूपान्तर राष्ट्रभाषा में किया था। उन की कृपा से उक्त तीन पद्य मुझे प्राप्त हुए हैं)

बाणासुरवध की पाण्डुलिपि इस समय 'पूना भण्डारकर रिसर्च युनस्टि-टयूट' में सुरक्षित है। इससे पूर्व इसी शताब्दी में कश्मीर की प्रसिद्ध कवयित्री ललेश्वरी के लल्ल वाक्यों का संग्रह भी पाया जाता है जिसमें शुद्ध कश्मीरी भाषा का प्रयोग किया गया है :–

केंह छिय न्यन्दरिहती वुदी,
केंचन वुद्यन न्यसर पिये,
केंह छिय स्नान करिथ अपुती,
केंह छिय गृह भजिथ अक्रिय॥
लोलकि ताव सत्य वलिञ्ज वुजुम
प्रकृत हुजुम पवन सत्य॥

यह वही समय था जबकि यवनधर्म के अनुयायी तथा प्रचारक जुलकदरखां मीर सैयद अली, आदि पश्चिम से कश्मीर में आगये। उन्होंने कश्मीर को अपना निवासस्थान बनाया। उनके आगमन से मुस्लिम संस्कृति का प्रचार व प्रसार यहां हुआ। परिणामस्वरूप बहुत से अरबी तथा फारसी शब्द कश्मीरी भाषा में मिश्रित हुए।

ललेश्वरी के समय में ही कश्मीर में स्थित प्रसिद्ध गांव 'चा़र' के निवासी नुन्दऋषि जो शेख नूरदीन के नाम से भी प्रसिद्ध हैं, कश्मीरी भाषा में श्लोक (श्रूक) पाये जाते हैं जिनमें शुद्ध कश्मीरी शब्दों का प्रयोग किया गया है। नुन्दऋषि के कई श्लोकों का नमूना देखिए :–

केवल कोरगच्छक पन्थानी,
त्रविथ शुरि मुरि गेहभार।
यिम कस भार लदख पापानी,
भार खुदाया पाप निवार॥

हूनिस वासुर प्यठ सूर लारे,
ब्रारिस गज्य अन्दरय स्वख।
ऋषा वनन खुदा गारे,
रेंचि छुय दुखय स्वख॥

फिर बहुत से कश्मीरी कविता लेखक जैसे रूप'द्यद, परमानन्द, अरिनिमाल कृष्णदास, ख्वाजाहबीब, अज़ीज़ दरवेश, वहाबखार आदि कश्मीर में पैदा हुए। मुस्लिम शासन के कारण यहां के लेखकों तथा कवियो ने अपनी विभिन्नरचनाओं में शुद्ध कश्मीरी के अतिरिक्त फारसी तथा अरबी शब्दों का प्रयोग स्वच्छन्दरूप से किया है। यह प्रवृत्ति प्रायः मुस्लिम साहित्यकारों में पाई जाती है।

फारसी, अरबी संस्कृत को छोडकर जो कश्मीरी शब्द अवशिष्ट रहते हैं उन अवशिष्ट शब्दों के विषय में प्राच्यभाषा शास्त्री ग्रेयर्सनादि विद्वानों का मत इस प्रकार है कि कश्मीरी भाषा दार्दिक है तथा कश्मीरी शब्दों का विकास दर्द=देश में हुआ है। उसका सम्बन्ध दार्दिक भाषा से बताया जाता है (बलतिस्तान तथा तन्जीर नदी का मध्यभाग दर्द देश कहा जाता हैं) वहां की भाषा से पैदा हुए शब्द दार्दिक माने जाते हैं।

[Elements of the sciences of language, By TaraporeWala P. N. 362]

यहां पर कश्मीरी भाषा के विषय में भाषाशास्त्रियों के मत का उल्लेख करना आवश्यक है।

कश्मीरीभाषा का स्रोत :– विश्व के भाषापरिवारों में भारोपीय परिवार (Indo-Europoen Family) सबसे अधिक विस्तृत एवं समृद्ध है। संसार की समुन्नत, सुसंस्कृत एवं शक्तिशाली जातियों की अधिकतर भाषाएं इसी परिवार से सम्बद्ध है। इस परिवार में अनेक उपपरिवार है। भाषाशास्त्रियों ने उनका वर्गीकरण इस प्रकार किया है।

(१) भारतीय आर्यभाषावर्ग।

(२) ईरांनी भाषावर्ग।

(३) दरद या पैशाची भाषाएं।

हिन्दुकुश (अफगानिस्तान के उत्तर में) से लेकर कश्मीर तक फैले हुए प्रदेश में शीना, वशगाली, आदि भाषांए बोली जाती है। उनमें ईरानी तथा, भारतींय दोनों के लक्षण मिलते है। वे भी भारत-ईरानी वर्ग में सम्मिलित की जासकती हैं। ग्रियर्सन ने इस वर्ग का नाम पैशाची भाषा वर्ग रखा है।

कहा जाता हैं कि मध्यएशिया से आने वाले आर्यों का एक वर्ग परिस्थितिवश भारत के मैदानी इलाको में न पहुंचकर पहाडी प्रदेशों में बस गया होगा। यह इलाका दरद और इनकी भाषा दरदीय या पैशाची कहलायी गई। इसी दरदी और पैशाची से कश्मीरी भाषा का सम्बन्ध माना जाता है।

कइयों के मत से दार्डिककुल में शीना, कश्मीरी और कुहिस्तानी आजाती है। शीना इस वर्ग का शुद्ध उदाहरण है। कुहिस्तानी भारतीय सीमाप्रदेश के निकट अपरिमाजित उपभाषा का वर्ग है जो पस्तू तथा भारतीय भाषाओं से प्रभावित है। शीना गिलगत्त तथा आसपास घाटी में बोलीजाती है। कहा जाता है कि गुणाढय की बृहत्कथा इसी प्राचीन कश्मीरी या पैशाची भाषा में लिखी गई जो इस समय अप्राप्य है।

आर्य कश्मीर में :– कश्मीर के मनमोहक प्राकृतिक दृश्यों नदी - नालों, पर्वतों, सरोवरों, एंव चरागाहों को देखकर आर्य बहुत प्रभावित हुये होंगे। फलतः उन्होंने अपना निवासस्थान यहां भी किया। उनकी भाषा संस्कृत थी। यही कारण है कि कश्मीर के प्रसिद्ध स्थानों का नामकरण शताब्दियों के बाद भी संस्कृत में पाया जाता है। कश्मीरी पर वैदिक तथा संस्कृत का प्रभाव स्पष्ट रूप से अब भी दिखाई देता है। इस समय भी शुद्ध कश्मीरी में लगभग 60% शब्द संस्कृत के पाये जाते हैं।

इसके साथ हमें यह बात भी दृष्टि में रखनी चाहिए कि यवनों के शासनकाल में इस देश की भाषा पर अरबी तथा फारसी का भी प्रभाव पडता रहा। भाषा का क्रम गतिशील है स्थगित नही। कश्मीर में चिरकाल तक अनेक शासकों———मुगलों, अफगानों, तथा सिक्खों का शासन रहा जिनके समय में फारसी ही देशभर की राजभाषा थी।

कश्मीरी भाषा की लिपि शारदा थी और यह गुरुमुखी के बहुत निकट है। कश्मीर का प्राचीन साहित्य हमें इसी लिपि में मिलता है जैसे लल्लवाक्य बाणासुरवध, साहिब कौल का 'जन्मचरित' आदि।

संस्कृत से आते (२) भारतीय भाषाएं प्राकृत तथा अपभ्रंश आदि के रूप में परिवर्तित होगई। फलतः कश्मीरीभाषा में कई शब्द प्राकृत तथा अपभ्रंश के द्वारा आगये। जो शब्द कश्मीरी भाषा में प्राकृत तथा अपभ्रंश के स्तरों से होकर न आये हों, अथवा जो शब्द इस प्रणाली से तत्सम या तद्भव के रूप में न आये हों वे शब्द देशी या विदेशी कहलाते हैं।

हम कश्मीरी में संख्या का अध्ययन करते समय देखते हैं कि कोई शब्द संस्कृत से प्राकृत में आने के बाद हिन्दी में एक रूप तथा कश्मीरी में एक और ही, यद्यपि अंतर थोडा ही रहता हैं। दोनों का उद्भव एक है तथा दोनों का प्रयोग साथ २ चलता आता है जैसे हिन्दी का सात शब्द स्पष्टतः संस्कृत के 'सप्त' से आया है। यह प्राकृत में 'सत्त' और कश्मीरी में 'सथ' होगया हैं। अन्तिम शब्द का महाप्राण होना कश्मीरी भाषा का एक सिद्धान्त ही है जैसे 'दृष्टम्' का प्राकृत में दिट्ठं बन गया। कश्मीरी में आकर यह शब्द 'डयूठ' बन गया। इसी प्रकार मुष्टि, ज्येष्ट, रुष्ट क्रमशः प्राकृत में मुट्ठी, ज्जेट्ठ, रुट्ठ के रूप में बदल गये और कश्मीरी में क्रमशः इन शब्दों ने म्वठ, ज्युठ, रूठका रूप धारण किया। इन उदाहरणों को दृष्टि में रखकर हम इस निष्कर्ष पर पहुंचते हैं कि कश्मीरी ने प्राकृत से शब्द लिये हैं। इसी प्रकार कश्मीरी ने अपभ्रंश से भी शब्द लिये हैं। निम्न-उदाहरणों से यह स्पष्ट होता है कि किसप्रकार संस्कृत के शब्द अपभ्रंश के रूप में कश्मीरी में प्रयुक्त होते हैं जैसे अवन्तिपुर, ललितपुर, स्कन्दपुर, कनिष्क-पुर, पद्मपुर, सिंहपुर, नौकापुर, सोमविहार, गणपतिविहार, षोडशविहार, आदि शब्द क्रमशः वून्तिपोर, ल्यतपोर, खन्दुर, कानिसपोर. पपोर, स्यंपोर, नावपोर, सूमयार, गणपथयार, शुरहयार, आदि रूपों में बिगड गये।

उक्त उदाहरणों से यह स्पष्ट होता है कि कश्मीरी प्राकृत अथवा अपभ्रंश के रूप में प्रयुक्त होती हैं।

प्रायः काश्मीरी भाषा की शब्दावली संस्कृत शब्दावली के समान है, जो निम्नलिखित तालिका से स्पष्ट प्रतीत होती है एवं कश्मीरी भाषा के स्वर संस्कृत के स्वरां के बहुत निकट है। इतना ही नहीं अपितु संस्कृत के तद्धित प्रत्यय भी कश्मीरी में पाये जाते हैं। संस्कृत के तद्धित प्रत्ययों तथा कृदन्तों (Nominal Derivations & Verbal Derivations) का प्रभाव कश्मीरी पर बहुत पडा है। जैसे संस्कृत के 'दृश्यमान' से कश्मीरी में द्रेश्यमान् बनता है। दृश् धातु से शानच् प्रत्यय करने पर दृश्यमान् बन जाता है। इसी प्रकार संस्कृत के कृदन्तों :– वीक्षण, रक्षण, पचन, नमन से क्रमशः कश्मीरी में वुछुन, रछुन, पचुन, नमुन बन गया है। संस्कृत के क्त्वान्त (Indeclinable Participles) का प्रभाव भी इस पर पडा हुआ दिखाई देता है जैसे :– कृत्वा, खादित्वा, लिखित्वा, दत्वा, रक्षित्वा, धावित्वा, मृत्वा, चलित्वा, जित्वा से क्रमशः कश्मीरी में करिथ्, खेथ्, लीखिथ्, दिथ्, रछिथ्, धविथ्, मरिथ्, चलिथ्, ज़ीनिथ् बन गया है।

संस्कृत का उरच् प्रत्यय भी कश्मीरी में प्रयुक्त होता है (दन्तादिभ्यः उरच्) जैसे :– कान्दुर, वोवुर, दान्दुर, गवुर, लवुर आदि। संस्कृत के कालों लङ् (Use of imperfect past) तथा लोट् लकार (Imperative Mood) का प्रयोग कश्मीरी में उत्तम रीति से पाया जाता हैं जैसे :–

(लोट् लकार)	संस्कृत	कश्मीरी
	दूरं मा गच्छ।	दूर म गछ।
	चिरं मा कुरु।	चेर म कर।
	तप्तं मा खादय।	तुत म ख्य।
	तत्र मा चल।	तुत म चल।
	दुग्धं मा आनय।	द्वद म अन। आदि।

(लङ् लकार) जैसे :–	सः एकः जन आसीत्।	सु अख जुन ओस।
	सभा मध्ये कतिजना आसन्।	सबि मन्ज कच जन्य अस्य।
	तत्र अनेके लोका आसन्।	तत्य अनीख लूख अस्य।
	स एकः मूढ आसीत्।	सु अख मुड ओस।

संस्कृत के सर्वनामों का प्रयोग भी कश्मीरी में प्रायः ज्यूं का त्यूं पाया जाता है।

संस्कृत	कश्मीरी
तस्मै मा देहि।	तस म दि।
इमे कुत्र गताः।	इम कुत गय।
अस्य निकटे मा वस।	अस नख म वस।
मह्यं (मे) मा देहि।	म्य म दि।

संस्कृत - कस्य, कश्मीरी - कस। संस्कृत - मे, कश्मीरी - म्य। ऊपर कहा जा चुका है कि कश्मीरी ने संस्कृत तथा प्राकृत से शब्द लिये हैं। निम्नलिखित उदाहरणों से यह पुनः स्पष्ट होजायेगा।

(१) प्रायः संस्कृत के क्षान्त शब्द तथा क्ष मध्यग शब्द कश्मीरी में आकर 'छ' में परिवर्तित हुए हैं जैसे :-

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
पक्ष	पछ	पखवाडा	तक्ष	तछ	कुरेदना
रक्ष	रछ	रक्षा	लक्ष	लछ	लाख
कक्ष	कछ	कांख	वक्ष	वछ	छाती
यक्ष	यछ	यक्ष	द्राक्षा	दछ	दाख
माक्ष	माछ	मखीर	लाक्ष	लाछ	लाख
अक्षि	अछ	आंख	कुक्षि	क्वछ	कोख
लिक्ष	लछ	लीख	भिक्ष्	वेछ	भीख
सुभिक्ष	स्वछ	सुकाल	बभुक्षा	ब्वछ	भूख
दक्षिण	दछुन	दाहिना	वीक्षण	वुछुन	देखना
पक्षिण्	पछन	पंखी	मक्षिका	मछ	मक्खी
क्षालन	छलुन	धोना	मन्दाक्ष	मन्दछ	मंद आंख वाला
शिक्षण	ह्यछुन	सीखना			

अपवाद (Exception)

पक्ष	पख	पर	पक्षिति	पख	पर

(२) प्रायः संस्कृत के मूर्धन्यषान्त तालव्यशान्त तथा 'श' मध्यग 'श' आदि शब्द कश्मीरी भाषा अथवा प्राकृत में आकर 'ह' में परिवर्तित हुए हैं :-

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
पौष	पोह	पूस	तुषा	तुह	भूसी
क्रोश	क्रुह	कोस	माषा	माह	माशा
कृष्ण	क्रहुन	काला	दश	दह	दस
शत	हथ	सौ	शाक	हाख	साग
शुष्क	हुख	सूखा	घर्षण	गहुन	घसीट
श्वशुर	ह्यहुर	ससुर	शकट	हगुड(र)	सगड
वैशाख	वह्यख	बैसाख	आषाढ	हार	हाड़
मशक	मुह	मच्छर	लशुन	रुहन	लहसुन
शक्	ह्यकु(न)	सकना	शमन	हमन	शान्तहोना
शृंखला	हंकल	सांकल	चतुर्दश	चुदह	चौदह

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
शिम्बा	हिम्बा	फली	श्वित्र	ह्यत्र	श्वेत (कुष्ठ)
शिक्षण	ह्यछुन	सीखना	पिष्टन्	पिहिन	पीसना
विंशः	वुह	बीस	त्रिंशः	त्रह	तीस
शुन्	हून्	कुत्ता	शुनी	हून्यी	कुतिया
वाष्प	बाह	भाप	श्रृङ्ग	ह्यङ्ग	सींग
चूष	च़ह	चूसना	शनैः शनैः	हन्य हन्य	धीरे २

अपवाद (Exception)

श्याम+लः	श्याम	सांवला	महिष	म'श	भैंस
तृषा	त्रेश	प्यास	पुष्प	पोश	पुष्प (पहुप)
शोभा	शूभ	शोभा	शङ्का	शेङ्ख	सन्देह
वर्षण	वर्षुन	बरसना	पेशलः	पिशुल	कोमल
श्रृगाल	शाल	सियार	शून्य	शुन्य	सूना
श्वास	शांश	सांस	षट्	श	छः
शुकः	शोग	सुग्गा।			

(३) प्रायः संस्कृत के पादि पान्त तथा 'प' मध्यग शब्द कश्मीरी अथवा प्राकृत में आकर 'व' में परिवर्तित होते हैं :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
पत्र	वथ'र	पत्ता	पथ	वथ	रास्ता
पानीय	वोञ्य	पानी	ताप	ताव	ताप
लेपन	लिवुन	लेपना	कच्छपः	कछवा	कछुआ
स्थापन	थवुन	रखना	स्थापय	थ'व	रखो
दापन	दावुन	दिलवाना	नापित	न'विद	नाई
तपन	तवुन	तपाना	वपन	ववुन	बोना

अपवाद (Exception)

पुष्प	पोश	पहुप	पालन	पलुन	पालना
पारद	पारुद	पारा	पेटा	पीटच	पेटी
कोपः	कूप	कोप	रौप्य	रुफ़	चान्दी
काकपोतः	कावपूत	कौवे का बच्चा	पक्षिपोतः	पछनपूत	पंखी का बच्चा
कुक्कुटपोतः	कुकरपूत	चूजा	कम्पन	कं'पुन	कांपना

(४) प्रायः संस्कृत के ष्टान्त या ष्ठान्त शब्द कश्मीरी माषा अथवा प्राकृत में आकर टान्त या ठान्त में परिवर्तित होते हैं :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
ज्येष्ठ	ज्युठ	जेठ (बडा)	ओष्ठ	उठ्	होंठ
कोष्ठ	कुठ	कोठा	काष्ठ	काठ	काठ
अष्ट	अ'ठ	आठ	ऊष्ट्र	ऊंठ	ऊंट
मयष्ट	मुठ	मोठ	कुष्ठ	क्वठ	कुट नामक औषधि
मुष्टि	म्वठ	मुट्ठी	रूष्ट	रूठ	रूठना
भ्रष्ट	भ्र'ठ	पतित	वेष्टन	वुठुन	वेठन
उच्छिष्ट	छ्युट	झूठा	अंगुष्ट	न्युठ	अंगूठा
मिष्ट	मिठ	मीठा	पुष्ट	पूठ	पोढा ।

(५) प्रायः संस्कृत के रेफान्वित शब्द कश्मीरी अथवा प्राकृत में आकर रेफहीन उच्चारित किये जाते हैं :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
स्वर्ण	स्वन	सोना	पर्ण	पन	पन्ना
कर्ण	कन	कान	घूर्ण	घू'न	घूना
शूर्प	शुप	सूप	कर्म	क'म	काम
चर्म	चम	चाम	शर्करा	शक्कर	शकर
आर्द्र	अदुर	गीला	भर्जन	बुजुन	भुनना
खर्जूर	खजूर	खजूर	आर्द्रक	अदरख	अदरक
मार्जन	मांजुन	मांजना	कर्पास	कपस	कपास
जर्जर	जजुर	जीर्ण	चर्मकारः	चमार	चमार

अपवाद (Exception)

भूर्ज	बुर्ज	भूर्ज	धर्म	धर्म	धर्म
दर्भ	दर्भ	दाभ	सर्प	सुरुफ	सांप
कूर्म	क्रम	कूर्म	गर्जन	ग्रजुन	गरजना

(६) प्रायः संस्कृत के सकारादि शब्द कश्मीरी अथवा प्राकृत में आकर सकारहीन उच्चारित किये जाते हैं :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
स्थाल	थाल	थाली	स्नुषा	नुश	बहू
स्तन	थन	थन	स्तम्भ	थम्ब	खम्भा
स्फटुन	फटुन	फटना	स्फुरण	फोरुन	फडकना
स्थान	थान	थान	स्थापन	थवुन	रखना
स्पन्द	प्वन्द	छींक	स्पर्श	फश	छूना

अपवाद (Exception)

स्वर्ण	स्वन	सोना	स्वाद	साद	स्वाद
स्मरण	सुरुण	याद	स्वर्ग	स्वर्ग	स्वर्ग

(७) प्रायः संस्कृत के हादि शब्द कश्मीरी में आकर 'अ' में परिवर्तित होते हैं :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
हड्ड	अड	बडी हड्डी	हस्त	अथ	हाथ
हल	अल	हल	हस	अस	हंसो
हसुन	असुन	हंसना	हंस	अन्छ	हंस
हुब्ल	अिर्ल	हिल	हारा	आर	हार

अपवाद (Exception)

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
हठ	हठ	हठ	हख	हख	बुलाने का विशेष प्रयोग
हस्ती	हुस	हाथी	हरिद्वार	हरद्वार	हरिद्वार
हो	हो	बुलाने की आवाज ।	हवन	हवन	हवन

(८) प्रायः संस्कृत के त्रान्त शब्द कश्मीरी अथवा प्राकृत में आकर 'त' में परिवर्तित होते हैं :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
तत्र	तोत	वहां	कुत्र	कुत	कहां
अत्र	अोत	यहां	यत्र	यु'त	यहां
दात्र	द्रोत	दांतरी ।	द्वत्र	द्वेतर	द्वारा ।

(९) प्रायः संस्कृत के लान्त शब्द कश्मीरी में आकर स्त्रीलिङ्ग में 'ज' में परिवर्तित होते हैं :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
चल	चज्य	चल	स्थल	थ'ज्य	थल
तल	तज्य	तल	फुल्ल	फ'ज्य	फूल+ना
हल्ल	हज्य	हिल	गल	गज्य	गल
पल	प'ज्य	पल (परिमाण)	कल	कज्य	गूंगा
पुत्तल	पुतज्य	पुतला	तुल	तूज	तौल
शृगाल	श'ज्य	सियार	जाल	ज़ज्य	जाल
कुलाल	क्रज्य	कुलाल	पलाल	प्र'ज्य	पयाल
तूलि	तुज्य	तूली	खलि	ख'ज्य	खली
मूली	मुज	मूली	स्थाली	थाल'ज्य	थाली
कील	किज्य	क़ील	पेशल	पिशज्य	पेशल
मिल	मीज्य	मिल+ना	पाल	प'ज्य	पाल
कुण्डली	कुण्ड'ज्य	कुण्डली	मण्डली	मुण्ड'ज्य	मण्डली

Exception (अपवाद)

कोकिला	कुकिल	कोयल	तल	तल	तलवा
जल	ज़ल	जल	मल	मल	मैल

कहीं २ संस्कृत वाक्यरचना (Syntax) कश्मीरी वाक्यरचना के समान पाई जाती है। जैसे :–

संस्कृत वाक्य।	कश्मीरी वाक्य
तत्र मा गच्छ।	तोत म गछ।
तत्र मा खादय।	तोत म ख्य।
अहो! सः कुत आगतः।	अहो! सु कति आव।
आमभाजनं तत्र मा स्थापय।	ओम बान तति म थव।
तत्र मा चल।	तोत म चल।
पुष्पं फुल्लम्।	पोश फुल।
तत्र मन्दाक्षं मा कुरु।	तति मन्दछ म कर।
शुष्क घासभारं तत्र मा स्थापय।	हुखगास बोर तति म थव।
पानीयं मलिनं मा कुरु।	पोन्य मल म' कर।
यत्किञ्चित् गतं तत् गतम्।	यि केंह गव ति गव।
स घासभारं न शक्नोति।	सु गासबोर छुन' ह्यकान।
स समस्य सम आसीत्।	सु समिस सुम ओस।
तस्य पादस्य तले एकः सर्प आसीत्।	तस पदिस तल अख सुरुफ ओस।
सः तत्कार्यस्य मध्ये लग्न आसीत्।	सु तथ कारस मंज लुगमुत ओस।

संस्कृतवाक्य ।	कश्मीरीवाक्य
भक्तम् दग्धम् ।	बत' दोद ।
स मा करिष्यति ।	सु मा करि ।
तुम्बीमानय ।	तुम्ब अन ।
रेखापुञ्जं मा कुरु ।	र'खपुञ्ज़ म कर ।
मा लिख ।	म' लेख ।
निर्गच्छ ।	नेर् गच्छ ।
शाकलेशं देहि ।	हाकलूश दि ।
नक्र+पुटकं क्षालय ।	नकवोर छल ।
परिमाणं तस्मै देहि ।	परमान तस दि ।
चिरं मा कुरु ।	च़ेर म कर ।
स भिन्न आसीत् ।	सु ब्युन ओस ।
मा चल ।	म' च़ल ।
ज्ञानं मा कुरु ।	ज़ान म' कर ।
तत्र मा धाव ।	तोत म' दव ।
तत्र मां वस ।	तति म' बस ।
क्षीणं मा तोलय ।	छुन म' तोल ।
एतु एतु ।	इत' इत' ।

संस्कृत	प्राकृत	कश्मीरी	हिन्दी
महिषी	महिसी	म'श	भैंस
कषपट्ट	कसवट्ट	कहवट	कसौटी
अद्य	अज्ज	अज	आज
जीव	जीअ	जुव	जीव
ज्ञान	जाण	ज़ान	जान
मध्य	मज्झ	मंज़	मझ+(धार)
कर्पूर	कप्पूर	कोपूर	कापूर
जानीहि	जाण	ज़ान	जानो
भगिनी	बहिणीए	बिन्य	बहिन
नय	णइ	नि	लेजाओ
रुष्ट	रुट्ट	रूठ	रूठना
स्वरः	सुर	स्वर	सुर
दूर	दूर	दूर	दूर
नम	णम	नम	नम(तत्सम)
ददातु	देउ	दच	दो

संस्कृत	प्राकृत	कश्मीरी	हिन्दी
नर्त्त	णच्च	नच़	नाच
शब्द	सद्दा	सदाह्	शब्द
रस	रस	रस	रस
वर्द्ध	वड्ढ	बड	बढ
तैल	तेल	तेल	तेल
तुषार	तुसार	तूर?	सर्दी
दन्त	दंत	दन्द	दांत
अक्षि	अच्छि	अ'छ	आंख
कर्ण	कण्ण	कन	कान
स्वर्ण	सुवण्ण	स्वन	सोना
दुग्ध	दुद्ध	दुद	दूध
मूल	मूल	मूल	मूल
दश	दह	द'ह	दस
वर्णय	बण्णअ	वन	वर्णन करो
ग्राम	गाम	गाम	गांव
वस	बस	बस	बसो
घर्म	घम्म	गु'म	घाम
पत्र	पत्त	पताह्	पता
ज्येष्ठ	ज्जेठ	ज्युठ	बडा
कुमारी	कुमरी	कूर	कंवारी
शर्करा	सक्करा	शकर	शक्कर
तत्र	तत्थ	त'ति	वहां
कृष्	कड्ढ	कड	खींच
क्षालय	च्छालइ	छल	धो
चर्म	चम्म	च़म	चाम
ओष्ठ	ओठ्ठ	वुठ	होंठ
कस्य	कस्स	कस	किसका
श्रेष्ठी	सेठी	सेठ	सेठ
ग्रन्थिः	गंठी	गण्ड	गांठ
मुष्टि	मुट्टि	म्वठ	मुट्ठी
जर्जरः	जज्जर	जुजूर	जीर्ण
शिथिलः	सिढिलो	डचु़ल	ढीला

संस्कृत	प्राकृत	कश्मीरी	हिन्दी
नाम	णाम	नाव	नाम
सप्त	सत्त	सथ	सात्त
कज्जल	कज्जल	कजुल	काजल
दण्ड	डंड	डंड	डंडा
स्पर्श	फ्फस्स	फश	छूना
वल्गा	वग्गा	वग	बाग
शृङ्गार	सिंगार	सिंगार	सिंगार
सपादक:	सवाग्रो	स्वाद	सवा
शृङ्ग	सिंग	ह्यङ्ग	सींग
षण्ढ:	सड्ड	स्रण्ड	सांड
धूम	धूमग्रो	दूह	धुवां
फुत्क:	फुक्क:	फ्वख	फूंक
पर्ण	पण्ण	पन	पन्ना
प्रत्यय	पच्चय	पचुन	प्रत्यय (तत्सम)
नक्र+शिरा	नक्कसिरा	नसेर	नकसीर
सन्धि	संधी	सन	सेंध
क्षम्प	छंप	छांप	छांप
गर्भ+रूप:	गब्भ+रूवो	गुबुर	गबरू
काष्ठ	कट्ठ	काठ	काठ
दृढ	दढ	दुउर	दृढ (तत्सम)
चतुष्क+क:	चउक्खग्र	चोक	चौक
प्रक्रमण	पक्कुन	पकुन	चलना
राज्ञी	रण्णी	र'न्य	रानी
तालक:	तालग्रो	तोर	ताला

वैदिक शब्दों का प्रभाव कश्मीरी भाषा पर :—

वैदिक संस्कृत	कश्मीरी	हिन्दी	वैदिक संस्कृत	कश्मीरी	हिन्दी
त्वक्ष्	त्वछ	प्राणशक्ति	वय	वय	ग्रनाज
वाज	वाज़ (पाचक)	ग्रन्न	पय	पव	बल
सिन	स्युन	सलोना (तरकारी)	तम	तम	दमे का एक भेद
पुष्य	पोश	पुष्प	प्लुषि	पिश	पिस्सू
पूर:	पूर	पुग्रा	तर्कु	त्रकुन	तकला
नव	नुव	नया	प्रव	प्रव	चकाचौंध
दिव्य	दिव	दिव्य	यदिउवैं	युदवय	यद्यपि
पन्थानम्	प'न्थुन	पथ	बुध्न:	ब्वन	नीचे
कक्ष	कछ	कांख (सूखी घास)			

वाद्ययंत्रों के नाम :–

संस्कृत	कश्मीरी	हिन्दी	संस्कृत	कश्मीरी	हिन्दी
डिण्डिमः	डुमडुम	बाजा	द्रकट्, द्रगड	दुकुर	डुग्गी
तुम्बुकनाडी	तुम्बकन'र	एक प्रकार का ढोल	डामरः	डावर	डमरू
स्वरनाडी	स्वरनय	एक प्रकार की शहनाई	मुरली	मुरली	मुरली
वंशी	बंसी	बंसरी	सारङ्गी	सारङ्ग	सारङ्ग
ढोल	डोल	ढोल	स्थाली	थाल्ऊज	थाली
तूर्य	तुरी	तुरही	वीणा	बीन	बीन
			वाद्य+कः	बाज	बाजा

अलङ्कारों के नाम :–

कर्णवलय	कनव'ज्य	बाली	कण्ठमाला	कंठमाल	कंठ की माला(हार)
कुण्डली	कुण्डली	कुण्डली	चम्पाकलिः	चफक'ल्य	वक्षस्थल का आभूषण
नासावलय	नस्तव'ज	नाक की बाली (बेसर)	भुजबन्ध	बाज़बन्द (फा०)	भुजबन्द
मत्स्यबन्धः	मछबन्द	बाजूबन्द	तुलसी	तुलसी	गले का भूषण
कण्ठहारः	कण्ठहार	कण्ठ का हार	कटकः	कउर	कडा
लवङ्ग	रुङ्ग	लौंगाकार भूषण	तालरज्जु	तालरज	लम्बमान स्वर्ण ज़ंजीर
रुद्रमाला	लदरमाल	रुद्रमाला	द्विजयुग्म?	डचजहुर	लम्बमान आभूषण
गुल्फकटकः	ग्वडकोर	पांव का कडा	रुणत्क	रुण्य.	रुनुक
चन्दनहारः	चन्दनहार	चन्दन का हार	मुक्ताहारः	मोख्तहार	मोतियों का हार
बाहुवटः	बावुट	(बहुटा) बाहु का भूषण	गोनसा	गुनस	गोनसाकार आभूषण
पाद+कटकः	पांकरि	पांव का कडा	कङ्कणः	कङ्कन्य	कंगन
अलक+हुर?	अलकहुर	कान का भूषण	बिन्दु	बिन्दर	बिन्दुरी
पादवलयः	प'यिल	पायल	डचक+?तिलकः	डचकटिक	माथे का आभूषण (टीका)
वर्तुवलयः या वीरवलयः	बीरवलि	कान की बाली	वेणिका+लटः	वंक'ल्उट	वेणी के साथ लगा हुआ आभूषण

रंगों के नाम :–

श्वेत	छ्उत	सित	नीलः	न्यूल	नीला
उज्वल	वजुल	उज्वल	शारः	होर	हरा
तिलक+शार	टचचहोर	चितकबरा	हरिद्रा	ल्यदुर	पीला
कृष्ण	क्रहुन	काला	गौर	गु'र	गोरा

(क्रमशः)

(*Contd. from Page 8*)

his personal funds and with the financial aid granted by the centre. He assured me of his full co-operation and support in the cause which is indeed our common cause, viz. handing on the torch of our great culture to posterity, the culture that is enshrined in our ancient Sanskrit literature. One of the problems that I had to face was the problem of suitable and congenial accommodation for the college and I am happy to say that Pt. Parmanand Ji readily agreed not only to furnish us with necessary accommodation for the Post-Graduate College of Sanskrit, but also to help us in every possible way in setting up the College in his Institute. We are much obliged for his assurances and are really encouraged to go ahead with our plans. We have now to secure your cooperation and help in running our college. Till we shall be able to securc funds in the shape of Grants-in-aid or donations etc. we have to seek help of some among you, whoever can afford, in joining with us in our teaching programme, as part-time professors on honorarium Basis, and not with any idea of getting full remuneration for the services which might be offered. The College can, however, not fail to provide our part-time professors some remuneration out of the College funds, that we might be able to raise from fees, etc. We will from time to time request you to visit our institute for inspection, guidance and inspiration, so that we may think that we are not working alone for the cause of Sanskrit learning, and you are with us in facing all our difficulties. For once the College is set up, it is as much the question of your honour as it is that of our honour, that it continues to progress in leaps and bounds.

Finally, it may be made clear why we aim at establishing our College both for post-graduate studies and research, it is because, in the words of Prof. D. S. Kothari, Chairman, University Grants Commission (as said in the course of his Convocation address to the J & K University, 1963), 'The experience of more than a century, beginning with the Great German Universities, has clearly shown that teaching and research flourish best in combination; in isolation they both wither. The best of either is achieved in an environment where both are cultivated. In this combination of teaching and research, education and discovery, lies the real strength of the universities.'

I now stop and request you to give your valuable suggestions in the matter for our guidance, so that we may be successful in our venture.

(Contd. from P. 40)
female and distributed you into tribes and families that you might recognise one another. Verily, the noblest of you and wrothy of honour in the eyes of God is he who is the most upright in character." Prophet Mohammad says, "All creatures of God form the family of God and he is loved best by God who loves best his fellow-creatures. The prophet says unto God with an emphasis, "O Lord! Lord of my life and of everything in the universe, I affirm that all human beings are brothers unto one another."

Christian sacred book :

In the *Gospel According to Matthew*, there is a famous Sermon : "*The Sermon of the Mount*," (Sermon 5), which gives moral and ethical values so significantly, the like of which one cannot find in the scriptures of other religions. Jesus Christ was followed by great crowds, when he went round the whole of Galilee and the Ten Towns, from Jerusalem and Judaea, and Transjordan, who were anxious to listen to his teachings. When he saw the crowds, He went upon the hill, and when his disciples had gathered round him, he began to address them and gave the following teaching :

"How blest are those who know that they are poor ;
the kingdom of Heaven is theirs....
How blest are those of a gentle spirit ;
they shall have the earth for their possession.
How blest are those who hunger and thirst to see right prevail ;
they shall be satisfied.
How blest are those who show mercy ;
mercy shall be shown to them,
How blest are those whose hearts are pure ;
they shall see God.
How blessed are the peacemakers ;
God shall call them his sons.
How blest are those who have suffered persecution for the cause of right ; the kingdom of heaven is theirs.

"You are light for all the world.... When a lamp is lit,...it is put on the lamp-stand, where it gives light to everyone in the house.

And you, like the lamp, must shed light among your fellows, so that, when they see the good you do, they may give praise to your Father in heaven.

"...If any man.. sets aside even the least of the law's demands (dharma, duty, righteousness), and teaches others to do the same. he will have the lowest place in the kingdom of Heaven, whereas anyone who keeps the law and teaches others so will stand high in the kingdom of Heaven...

You have learned that our forefathers were told, "Do not commit murder (acts of violence or toture against any one); anyone who commits murder (violence or torture) must be brought to judgement." But what I tell you is this: Anyone who nurses anger against his brother must be brought to judgement. If he abuses his brother he must answer for it to the court; if he sneers at him he will have to answer for it in the fires of hell. 'If when you are bringing your gift to the altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift. 'If some one sues you, come to terms with him promptly while you are both on your way to court;... You have learned that they were told, "Do not commit adultery. "But what I tell you is this: If a man looks on a woman with a lustful eye, he has already committed adultery with her in his heart 'If your right eye leads you astray, tear it out and fling it away; it is better for you to lose one part of your body than for the whole of it to be thrown into bell. And if your right hand is your undoing, cut it off and fling it away; it is better for you to lose one part of your body than for the whole of it to go to hell. 'They were told, "A man who divorces his wife must give her a rote of dismissal." But what I tell you is this: If a man divorces his wife for any cause other than unchastity he involves her in adultery and any one who marries a woman so divorced commits adultery. 'Again, you have learned that they were told, "Do not break your oath," and, "Oaths sworn to the Lord must be kept." But what I tell you is this: You are not to swear at

all—not by heaven,...., nor by earth,... nor by your own head Plain "yes" or "No" is all you need to say; anything beyond that comes from the devil. '...Do not set yourself against the man who wrongs you. If some one slaps you on the right cheek, turn and offer him your left. If a man wants to sue you for your shirt, let him have your coat as well....Give when you are asked to give; and do not turn your back on a man who wants to borrow. 'You have learned that they were told, "Love your neighbour, hate your enemy." But what I tell you is this: Love your enemies and pray for your persecutors; only so can you be children of your heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest. If you love only those who love you, what reward can you expect?...You must therefore be all goodness, just as your heavenly Father is all good... "Thus when you do some act of charity, do not announce it with a flourish of trumpets, as the hypocrites do in synagogue and in the streets to win admiration from men. I tell you this:... when you do some act of charity, do not let your left hand know what your right is doing; your good deed must be secret, and your Father who sees what is done in secret will reward you.... (Pray unto God) "Forgive us the wrong we have done, as we have forgiven those who have wronged us." 'For if you forgive others the wrongs they have done, your heavenly Father will also forgive you; but if you do not forgive others, then the wrongs you have done will not be forgiven by your father. 'Do not store up for yourselves treasure on earth,...; store up treasure in heaven...'The lamp of the body is the eye. If your eyes are sound, you will have light for your whole body; if the eyes are bad, your whole body will be in darkness...'No servant can be slave to two masters; for either he will hate the first and love the second, or he will be devoted to the first and think nothing of the second. You cannot serve God and money.'

'.. First take the plank out of your owen eye, and then you will see clearly to take the speck out of your brother's. 'Do not give dogs what is holy: do not feed your pearls to pigs: They will only trample on them, and turn and tear you to pieces.' Ask, and you will receive; seek, and you will find; knock, and the door will

be opened. For every one who asks receives, he who seeks finds, and to him who knocks, the door will be opened. 'Always treat others as you would like them to treat you :... 'Enter by the narrow gate. The gate is wide that leads to perdition, there is plenty of room on the road, and many go that way ; but the gate that leads to life is small and the road is narrow, and those who find it are few. 'Beware of false prophets, men who come to you dressed up as sheep while underneath they are savage wolves. You will recognise them by the fruits they bear. Can grapes be picked from briars, or figs from thistles ? In the same way, a good tree always yeilds good fruit, and a poor tree bad fruit. A good tree cannot bear bad fruit, or a poor tree good fruit. And when a tree does not yeild good fruit it is cut down and burnt. That is why I say you will recognise them by their fruits..., In this way Jesus taught high moral and ethical values to the people, on the Mount.

ETHICAL & MORAL VALUES (contd)

(IN THE SACRED BOOKS OF THE BUDDHISTS & JAINS)

In Buddhist Scriptures :

Buddha was primarily an ethical teacher and a social reformer than a philosopher. Whenever metaphysical questions were put to him, he avoided them saying that they were not conductive to the highest good, or to progress in holiness, to peace. (See Oldenberg : *Buddha*, 204) He repeatedly told his disciples : "Two things only, my disciples, do I teach - misery and the cessation of misery." Human existence is full of misery and pain. Our immediate duty, therefore, is to get rid of this misery and pain. It is no use bothering about barren mataphysical speculations.... (See *Majjhima-nikāya* 63). Buddha started his teachings by turning first the *Dharma-chakra*, the Wheel of Law, at the dear park in Sārnāth. He taught the Four Noble Truths (*Arya satya*) and the Noble Eightfold Path *aṣṭa-mārga*) The four Noble Truths say that (1) life is full of suffering (*duḥkha*). Poverty, disease, old age, death, selfishness, meanness, greed, anger, hatred, quarrels, bickerings, conflicts, expolitation are rampant in this world. (2) There is a cause of suffering (*duḥkha samudaya*) ; (3) There is a cessation of suffering (*duḥkha - nirodha*) ; (4) There is a way leading to this cessation of suffering (*duḥkha - nirodha - gāminī pratipat*). There is a practical ethical path by following which misery may be removed. This is the Noble Eight-Fold Path (*Aṣṭamārga*), which consists of eight steps. (1) right vision (*samyag dṛṣṭi*) (2) right resolve (*samyag sankalpa*), (3) right speech (*samyag - vāk*), (4) right conduct (*samyak karmānta*), (5) right way of livelihood (*samyag - ājīva*), (6) right effort (*samyag vyāyāma* or *udyama*), (7) right-mindedness (*samyak smṛti*), and (8) right concentration (*samyak samādhi*). This Aṣṭamārga is equivalent to triple path mentioned in old books - path of right conduct (*Śīla*), right thinking or concentration (*samādhi*), and right knowledge (*prajñā*). This roughly corresponds to *cāritra*, *darshana* and *jñānā* of Jainism Buddha said in his very first Sermon at Sārnath : "There are two extremes, O monka, from which

one who wishes to lead a peaceful life should abstain. One is life of pleasure, self-indulgence, too much attachment to objects of senses (*vishaya*), i e. life of one extremely devoted to satisfaction of one's desires and enjoyment; that is base. ignoble, unspiritual, unworthy (of living), unreal. The other is a life of self-mortification, it is gloomy, unworthy (of adopting for oneself), unreal. Both these extremes are ruled out by Buddha and "Middle (Ethical) Path" is prescribed. It is this middle path "which lies between the two extremes, that enlightens the eyes, enlightens the mind, and leads to rest, to knowledge and to enlightenment." (See Oldenberg: *Buddha* 127). This Middle Path (*Madhyama Pratipat*) Buddha identifies with *Bodhi*, the Enlightenment, and with the *Dharma*, the Law. The Ultimate object of Buddha's teaching the Doctrine of Dependent Origination (*Pratītya - samutpāda*) (the Causal Wheel) was to show that ignorance is the root-cause of all misery and pain. This can be destroyed only by knowledge. Ignorance is bondage; Knowledge is liberation, liberation from material dangers, dangers of being addicted to life of self-indulgence and passions. An analysis of the twelve links of the Causal Wheel taught by *Buddha*, shows that they are only psychological. The psychological complex of mind, whose root-cause is ignorance has got to be averted if one chooses to live an everlasting life of peace and tranquility (*satyam shivim shānti sukham vṛṇishva*), bereft of fear. distress and sorrow. (*bhi-klama-sug-viyuktam*).

Aśvaghoṣa (1st century A. D.) narrates in his well known works *Buddhacarita* and *Saundarananda* what Buddha taught to his disciples and followers. When the Compassionate one (Lord Buddha) saw his brother Nanda put into a wretched complex of mind, stirred by passions, owing to his too much attachment to the objects of senses, he admonished him thus; "My friend, make up your mind to work for tranquility (*shamāya kuru saumya buddhim*). Restrain your restless mind from the unsubstantial pleasures of life (*lolam manaḥ kāma-sukhāt-niyaccha*), for the man is no more satisfied with pleasures than a fire, fanned by the wind, with oblations (*havyair - ivāgneḥ pavaneritasya lokasya kāmair nahi tṛptir-asti*). The treasure of faith in righteousness is the best of riches (*shraddhā - dhanam shreṣṭa - tamam dhanebhyaḥ*); the taste of wisdom is the most-satisfying of all tastes (*prajñā - rosas tṛptikaro rasebhyaḥ*); internal joy (peace of mind) is the chief of all joys (*pradhānam adhyātma sukham sukhebhyaḥ*).

He who speaks what is for one's good is the best of friends. (*hitasya vaktā pravaraḥ suhṛdbhyo*) ; exertion directed towards righteousness is the best of all toils (*dharmāya kheda gunavān shramebhyaḥ*) ; labour for knowledge is the highest of actions (*jñānāya kṛtyam paramam kriyābhaḥ*). There is no destructive stream equal to desire or greed (*sroto na tṛṣṇa samam asti hāri*) ; there is no fetter equal to that of attachment (*snehena kashcit na samosti pāshaḥ*) ; there is no fire equal to the fire of passion (*rāgāgninā nāsti samas - tathāgniḥ*). If you do not have these three (i. e. greed, attachment and passion), happiness would be yours (*tac-cet-trayam nāsti sukham ca testi*). Buddha says, one should restrain or conquer oneself by the force of insight, abondon the snare of delusion and refrain himselt from the joys of the senses in which only fools delight, and perform such actions which are conducive to the gcod and benefit of one and all.

In Jaina Scriptures :

Mahāvira (the prophet of Jains) includes in Jaina ethics values like purity of thought, words and deeds and prescribes a rigorous code for morality. These are five vows (*Vṛtas*) : (1) abstention from violence or injury to living beings (*ahimsā*), (2) abstention from false speech (*satya*), (3) abstention from theft (*āsteya*), (4) abstention from sexuality or adultery (*brahmacarya*), and abstention from greed for too much of worldly possessions (*aparigraha*). The principle of *Ahimsā* is the outcome of the Jaina doctrine that all the souls are potentially equal. No one likes pain. Naturally one should not do unto others what one does not want others to do unto one. *Ahimsā* being this principle of reciprosity is profoundly beneficial to human society. Violence or injury is of three kinds : physical violence, which covers killing, wounding and causing any physical pain ; violence in words consists in using harsh words ; and mental violence implies bearing ill-feeling towards others. In short, Jaina virtues include innocense and kindness towards all creatures (*dayā, karuṇā*), charity to the poor (*dānam*), honourable conduct and chastity in mind and renunciation of all selfish interests.

In view of Āchārya Dr. Vishva Bandhu, the Vedic teacher, on the one hand, it is the triple ideal of mercy, charity and self-sacri-

(contd Page 64)

sacrifice which forms the basis of social equity and equality, and on the other, it is the limitations and restraints which an individual imposes upon himself that assigns him his proper place in society. He says that the Vedas fostered a broad-based system, not of creed-bound religion but of self-culture, leading straight on to the ideal of humanity, viz. the social ideal of mutual concord and adjustment. Man is said to have been created by God, in his own image. And, what else is the image of God, if not love and law (nobleness and righteousness) together?

Dr. S. Radhakrishnan says, religion is a matter of experience. It is a transformation of one's being., It is *Brahma - darshana,* i. e. insight into reality — a direct awareness of the world of values. Religion means awe more than service, holiness more than virtue. We must strive to be human in this most inhuman of all ages If we are to be saved from mounting chaos and destruction, let the basic concepts of our civilization illumine, guide and mould our life.

WHAT GOTAMA — THE EXALTED ONE — TAUGHT

The best of men is verily a man of calm;
Who shuns all desires that lead to frustation;
Who conquers anger, fear, and mourns no past;
Is ever well-balanced — in gain or loss,
In praise or condemnation; in action who wavers not;
Who curbs his tongue, and quenches the foul flame of lust;
Disturbed who is not by the Spirit of Evil;
Craves not for taste, nor fain for pleasures;
Hath no bad conscience, the root-cause of all punishment;
Who trusts all and harbours no doubts or evils;
Thirsts not, grieves not, envies not; greedy he is not;
Lifts the fallen and helps the down-trodden;
Expects no reward and aspires after none;
Who ever strives, seeks and never yieds;

by Sh. Som. N. Dhar

Who conquers the Spirit of Evil that erodes man's inner self;
Who keeps up patience when agonies come,
And puts bounds to elation in his joyous hour;
Who for piety and honours' sake,
Strays not from the path of righteousness;
Hath faith in himself and doth what is condusive
to the good and benefit of one and all;
That man is the best of men, who is truly a man of calm.

by (Dr. R. K. Kaw)

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(Gen. Editor)